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DIED at West Springfield, Mass. June 25th, 1821, Mrs. Charlotte E. Sprague, wife of the Rev. William B. Sprague, aged 23 years.

Mrs. Sprague seems to have moved in a circle which was privileged above the common walks of her sex. We know not that there was any one trait in her character so strongly marked that we might fix on it and say, that in this she surpassed all others. It was the combined excellence of a well proportioned character, rather than the attractive splendour of any one particular attribute which rendered her worthy of a lasting memorial. She possessed a maturity of genius and virtue, and an elevation of mind, in its early developement, which might almost have been taken for the testimony of God that her time on the earth was to be short. We believe her to have been one of those examples of unconscious but superior excellence, which Providence frequently raises up to shew to the world how much of intellectual and moral improvement may be attained within a short period of our probationary state.

Charlotte was the second daughter of the late General Eaton, and was born at Brimfield, Mass. October 24, 1797. In her earlier years, her native vivacity and versatility of mind gave her a keen relish for the world, and this was heightened and cherished by the condition of her birth and family. Her father was, at this time, rising in the brilliancy of his splendid career, and spared no expense in the education of his children. His little daughter moved among the gay. She

was caressed and flattered. The bewitching snares of the world were spread in her path; and her ambition, yet unsanctified, was set on distinction in external accomplishments. Until the age of fourteen or fifteen years, scarcely a cloud was seen to settle on her temporal prospects. But now it was time for a deceitful world to begin to shew its treachery. A sad reverse was experienced in the circumstances of her family; and soon it pleased God, in his good providence, that she should follow two beloved brothers, her father, and a darling sister, in quick succession, to the grave. Hitherto she had felt the attractions of the world, but now she saw the fashion of it passing away. The bright star of hope which had glittered on the ocean of life, was now buried in its surges, and earth had lost its charms. She met these afflictions with a high degree of fortitude. Yet still they weighed heavily upon her spirits because she had no better portion than these earthly friendships. *One thing was needful*; and her mind, brought down to the dark valley by these chastenings of the Lord, was prepared to feel its destitution. It was not, however, till the year 1815, when she was residing at Hartford, during a season of special revival of religion in that place, that she became deeply impressed with a sense of her sinfulness, and that by nature she was a child of wrath. With this impression still abiding and increasing, she soon after, returned to Monson, at that time the place of her mother's residence. There too it was a season of heart searching. The Spirit of God was there. The

arrows of conviction were fastened deep in her soul, and with a heart bruised and broken, she betook herself to the mercy seat of Jehovah. The Saviour smiled upon her, and spake peace to her troubled spirit. She became a new creature.

"Her tongue broke out in unknown strains,
And sung surprising grace."

At first, however, the kingdom of Heaven within her, was only a grain of mustard seed. The evidence of her acceptance with God was so indistinct that she trembled much while she sweetly hoped. She feared deception. She searched the Scriptures, examined her own heart, and communed with God. By these means, as her knowledge of Christian experience increased, her faith and hope became firmer and stronger. Indeed her path was as the shining light which shineth more and more unto the perfect day. In the summer of 1816, at the age of seventeen years, she made a public profession of the religion of Jesus. From this time, especially, she began to put on the whole armour of God; and though she was sanctified but in part, and had frequent occasion to mourn over the imperfection that still cleaved to her, yet there appeared a happy consistency between her general character, and her christian profession and hopes. She was a diligent reader of the Scriptures, and of the best Theological writings, and previous to her marriage to the Rev. Mr. Sprague, in the autumn of 1820, she became a proficient in the modern sciences of Chemistry, Botany, and Mineralogy. Her literary taste was also highly cultivated and improved by various reading.

Her introduction by marriage to a station of peculiar responsibility, seemed to awaken into action all her religious feelings. She entered upon her course of life with high hopes indeed, but her ambition was chastened and restrained by the power of religion. The importance of the station which she was now called to occupy,

seemed to lie with singular weight upon her mind. She committed her way unto the Lord and his grace was her support. Her husband found in her all that he could desire in a companion for life, while his people rejoiced with him, and respected and loved the friend of his choice. That delicate sense of propriety for which she was distinguished, her affectionate hospitality and kindness, the remarkable union of gentleness and firmness in her whole character, her singular prudence, the constancy of all her feelings, and the increasing ardour of her religious affections, could not fail to secure the strongest attachment of the Society with which she was connected. She was an help meet for him who was to break to that people the bread of life. There was every thing which the most happy connection with an affectionate people could present, to encourage them with the hope of extended usefulness and happiness in the world. But alas, it was only a painted vision. That God who had fixed the measure of their days, by a mysterious stroke, put his hand upon this frail child of mortality, and the grass withered; the flower fell. She suddenly expired amid the tears and prayers of a beloved people, in the embraces of a weeping, widowed mother, and under the parting, prayerful sigh of a bereaved companion, whom she loved as her own soul, leaving an infant child to the protection of the orphan's God.

Oh, my soul, what a heart-rending scene of separation was that! In that moment, what a wide field of promise was overspread with the shadow of death! Yet the Saviour was there with his everlasting arms of mercy. He suppressed every murmur. He granted her uncommon patience in her last painful sufferings, and sustained her by his grace in the dying hour. She trusted in the Lord as her portion forever. He, as a friend that sticketh closer than a brother, seemed to stand over her bed of death, saying, "Sleep, O beloved! *I am the*

Resurrection and the Life ; he that believeth on me, though he were dead, yet shall he live." Mourner ! Read this divine promise, full of immortality, as it is ; and then wipe away all tears from your eyes. It was better for her to depart. Be silent and open not your mouth because God hath done it.

B. N.

For the Christian Spectator.

Upon the term, Carnal Mind.

A correct exposition of the Bible is preeminently important. In that book are contained those laws by which we are required to regulate our hearts and actions, and that system of doctrine and evangelical experience, by which the penalties of the violated law may be averted, and a blessed immortality secured.

It is an infelicity attendant upon preaching the doctrines of the Bible, that our hearers are apt to regard them as matters of our own opinion, and not as the declarations of the living God. To remedy an evil of this kind, if it has existed, we have felt it important, instead of setting forth a doctrine to be proved, to assume, sometimes, the office of commentator, and by a fair exposition of terms, to bring the Bible to speak for itself on the great points of primary concern.

It will be the object of the present dissertation to explain the phrase, "carnal mind."

It is obvious that by the carnal mind more is intended than the animal appetites, or the indulgence of them. These appetites, cannot properly be called mind, or be clothed with moral qualities, denominated enmity against God, or be denied the possibility of subjection to the law. Nor can this be true of the mere gratification of these appetites, for this may by self denial, be brought within the limits of the revealed rules of temperance.

Nor are we to understand by the carnal mind, merely those lusts of the

heart which terminate on animal gratification as their object. These are styled the lust of concupiscence in which the Gentiles walked, which are to be subdued by the mortification of our members. These lusts of the heart are indeed lusts of the flesh from their relation to animal indulgence, but they are also denominated lusts of the flesh, as being the specific exercises of a general principle of depravity, which is called *the flesh*.

That there is a more general principle of depravity called the carnal mind, is certain from the fact that those evil exercises of the heart which have no relation to animalism, are described as the effects of this general principle denominated the flesh. 'Now the works of the flesh are manifest: idolatry, hatred, variance, emulations, seditions, heresies, envyings.' These are evils of the heart which may exist independently of the animal appetites, and yet are called the works of the flesh, from which it is perfectly manifest that *flesh* is a term which characterises an evil heart, independent of its alliance with body, as well as in connexion with it.

The phrase carnal mind is a comprehensive term employed to express the whole moral nature of man, as he is antecedently to the renewing influence of the Spirit of God.

The following considerations establish the correctness of this exposition.

1. The carnal mind, is a phrase of synonymous import with a heart *at enmity with God*. The carnal mind is enmity against God ; of course a heart at enmity with God is *the carnal mind*. They are convertible terms. But we know that a heart at enmity against God is the comprehensive principle of moral evil in man, which it is the object of the atonement, of the preaching of the gospel, and of the work of the Spirit to remove by reconciliation, and which is subdued partially by regeneration, progressively by sanctification, and entirely by that act of the

Holy Spirit which is denominated glorification. A heart at enmity with God then, being a generic term, used to express the *entire principle* of evil in the heart, and the carnal mind being *this very enmity of heart* against God, is unanswerably a generic term comprehending the entire evil of man's nature.

2. The carnal mind is opposed to the Law of God. The moral law includes in its requirements all moral excellence of which the heart of man is capable. But the carnal mind, is a temper of heart in all respects *opposed* to this law, and is in its very nature so contradictory to the exercises required by the law, that it "cannot be subject to it," can by no modification, and by no change of circumstances, be made obedience, even in the lowest degree. As the law then, comprehends in its requirements all moral excellence of which the heart is capable, that temper of heart denominated the carnal mind, which is not and cannot be subject to the law, must be the comprehensive principle of moral evil in man, or the heart of man as it exists antecedently to its subjugation to the law of God by the Spirit.

3. The *flesh* is a generic term used to denote that depravity of heart which renders regeneration indispensable.

Our Saviour had said to Nicodemus, "Except a man be born again he cannot see the kingdom of God." The ruler understood him to mean a natural birth. Jesus reproves him for his ignorance, and reminds him that he speaks of a moral change, accomplished by the Spirit; and alleges as the ground of its necessity,— "That which is born of the flesh is flesh." By flesh, in the first part of the sentence, I understand man as depraved by the fall, and by flesh in the last part, man as descended from a depraved ancestry. Man is denominated flesh in reference to his depravity; Gen. vi. 3. "My Spirit shall not always strive with man, for that he also is *flesh*;" his being literally flesh

could afford no reason for fixing a limit to the strivings of the Spirit, while his depravity, called flesh, which resists and grieves the Spirit, furnishes an appropriate reason.

The Jews also placed great reliance for salvation upon their descent from Abraham. Our Saviour, cuts off this vain confidence, by teaching that it is the depraved nature of man, and not that acquired by grace which descends. That Abraham, of course, in whom they trusted, transmitted depravity and not holiness to his descendants; "That which is born of the flesh is flesh. Marvel not that I said unto you, ye must be born again." Flesh then means a depraved nature in the ancestor, and a depraved nature in the descendant, and is put for the whole moral nature of man before regeneration.

4. The *flesh* is spoken of as the comprehensive principle of all moral evil in man, either as existing in his heart, or manifested in his conduct.—The works of the flesh are, "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like." By the phrase *such like*, it appears that the preceding extended catalogue of the sins of heart and life are given as specimens, and are put for the whole of human depravity; all the above crimes, and all evil beside in man, proceed from the *flesh*. That flesh is a generic term expressing the depraved nature of man, is still further evident from the consideration, that in the verses immediately following those just quoted, the Spirit is described as the efficient cause of all goodness in man, or of his holy nature, and the fruits of his operation are contrasted with the works of the flesh. The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, i. e. while all the evil of man's nature is included in the term flesh, all the moral excellence is a fruit of regeneration by the Spirit.

In accordance with this account, the flesh, and the Spirit, are represented as the great principles of life and of death. To be carnally minded is death, but to be spiritually minded is life and peace. And they are also represented as the two commanding principles of all human conduct, good or bad; "They that are after the flesh, do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit.—There is therefore now no condemnation to them which are in Christ Jesus, which walk not after the flesh, but after the Spirit. If ye live after the flesh ye shall die, but if ye through the Spirit do mortify the deeds of the body, ye shall live."

5. *Flesh* and *Spirit* are terms of opposition; the one employed to denote all the remaining sin, the other all the existing holiness in the believer.

In the experience of Paul, these two terms suffice to describe all which was felt of good or evil by him; they are the two leaders of the contending hosts in his heart. Thus speaking of himself, Rom. VII. 14. "The law," he says, "is spiritual, but I am carnal, sold under sin." He does not call indwelling sin which annoys him *the carnal mind*, because it was not in him the *entire* principle of action, but he calls it carnal, as retaining the same general nature of opposition to the law of God. He speaks of himself also, as "sold under sin," as synonymous with his being carnal, intending by the bondage not the entire dominion of sin, but the constancy and irksomeness of its influence upon his heart. This constant influence upon his heart of what he terms the flesh, he assigns as the cause of his doing what he disallows and hates, and of his leaving undone the things which he would do; 11—15. That in him which he denominates *carnal*, in the 14th verse, he calls "sin that dwelleth in me" in the 17th verse; and this sin that dwelleth in him he calls in the 18th verse, *me, my flesh*. In the 21st verse, he calls this same

flesh a law that when he would do good, caused evil to be present with him, and which in the 23d verse he describes as "warring against the law of his mind, and bringing him into captivity;"—a law which in the 24th verse he denominates a body of death, and in the 25th, *the flesh*, which serves the law of sin, while he himself with the mind serves the law of God. In describing the experience of the Galatian converts he employs the same language as in describing his own. Gal. V. 17. "The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would."

Having now by an exposition of the term carnal mind, or fleshly mind, shown that it denotes the whole moral nature of man, I proceed to inquire what account the Scriptures give of man's moral nature under this term; and we have seen already that they declare the whole moral nature of man to be enmity against God, and at variance with the law of God. It is declared that none of the moral exercises of man's heart by nature are conformed to the law of God, and that they are in their very nature, all of them, so opposed to its requirements, that they can by no means be obedient in the least degree.

It is also declared that in the flesh of man, his whole moral nature before regeneration, there dwells no good thing.

I know, saith the Apostle, that in me, that is in my *flesh*, there dwelleth no good thing. This is said indeed of his depraved nature, as weakened by the existence of holiness, but if in this relatively enfeebled state, there was no goodness in it, there surely could have been none when the flesh constituted his entire moral nature.

The Scriptures decide that in the whole moral nature of man, termed the flesh, there is nothing by which he can by any means please God. "So then they that are in the flesh cannot please God." This it will be observed, is an inference from the

text, so often quoted; The carnal mind is enmity against God; so then, because the carnal mind is enmity against God, they that are in the flesh, or under its influence, as the sole principle of moral action, cannot please God. The carnal mind is not subject to the law of God; so then because there is in it no principle of obedience to the great law of his empire; they that are in the flesh, or under the sole guidance of this rebellious disposition cannot please God. The carnal mind cannot be subject to the law of God; so then they that are in the flesh cannot, under its influence, as the sole principle of accountable action, do any thing to please God. The principle of loyalty being gone, and that of rebellion existing in full vigour, there is nothing which God can approve.

The description of man's moral nature under the term flesh, decides that there is in man by nature no moral excellence, different from holiness, and of an inferior kind.

The Scriptures are silent with respect to the existence in man of any such secondary moral excellence inferior to holiness. Did such excellence exist, there must be two moral laws, one requiring holiness, the other, this secondary inferior moral excellence; for moral excellence is, in its nature, excellence in an accountable creature, and consists in conformity to some law. But the moral law is the great and sole rule of moral obligation, and standard of moral excellence. There can be no moral excellence therefore, which does not include that holiness which is conformity of heart to the law.

There is no need of any secondary kind of moral excellence to answer all the ends of our social and accountable existence; the higher principle of moral excellence included in holiness, answering completely all the purposes of a supposed secondary kind of virtue. The great principle of love to God and love to man, operating in the heart according to the commandment, will control the actions of man,

and regulate and direct all the instincts, sympathies, and natural affections of his nature, which are local in their objects, limited in their benign tendencies, and may become, without the guardianship of holiness, principles of collision, cruelty, and desolation.

If it should be supposed that in the absence of holiness, this secondary virtue had been inculcated as a partial substitute, I answer, that the secondary virtue if it exist at all, exists as a part of man's nature which has survived the fall. There must have been therefore, two moral laws and two kinds of moral excellence in Paradise, before the fall, which would be like making a master-spring of sufficient power to control every movement, great and small, of an extended machinery, and then to plant another feeble spring by its side, on which a portion of its minor movements should be made dependant.

Let the holy love which the law commands beat in the heart of man, and by its mighty impulse, his intellect, his memory, his imagination, his conscience, his natural affections, his instincts and sympathies, and his willing hand and tongue will all perform, with unerring constancy, their respective parts, in constituting a state of perfect society. A secondary moral excellence is not needed therefore, and it is presumed does not exist. In this conclusion we are confirmed by the consideration that all moral evil consists in the transgression of the moral law, to which holiness is obedience.

But if there were a secondary moral excellence, not including holiness in its nature, there must of necessity be a secondary kind of moral evil not consisting in the transgression of the moral law. But as we find no secondary moral evil, we conclude there is no secondary, inferior kind of moral excellence in man. As all his depravity consists in the carnal mind, so all his moral excellence consists in that love which is the fruit of

the Spirit. This point so plain already, is settled by the consideration that goodness in man in its most comprehensive sense is denominated a fruit of the Spirit. The fruit of the Spirit is love, goodness ; as all goodness or moral excellence in man then is the effect of regeneration by the Spirit, none existed in his nature before that event.

The declarations of the Scriptures concerning the carnal mind, the flesh, &c. lead us to the conclusion, that man is by nature entirely depraved. If in his natural condition, called the flesh, he is an enemy to God ; is not, and while remaining in that state cannot be subject to the law ; if in his flesh, his whole moral nature, there dwells no good thing ; if he cannot please God while in the flesh, possessing not only no holiness, but no moral excellence of any, even an inferior kind ; and if all his moral excellence as a christian is the result of his regeneration, and is a fruit of the Spirit, I perceive not for myself, any way to evade this testimony of the Bible to the entire depravity of man by nature.

D. D.

A SERMON.

Genesis xxviii. 17.—*And he was afraid, and said, How dreadful is this place ! This is none other but the house of God, and this is the Gate of Heaven.*

THESE are the words of the Patriarch Jacob. At the earnest request of Rebecca, who was anxious that her favourite son should escape the vengeance of Esau ;—and under the solemn charge of Isaac, his father, who was unwilling that he should take a wife from the idolatrous Canaanites, Jacob arose to go to Padan-Aram, to the house of Bethuel, his mother's father. He went wholly unattended, and with small supplies, probably to escape the notice, and thus avoid the rage and envy of his brother Esau. Night came on him, in a certain place ;—the sun was set, and he lay

down to sleep, a stone his pillow, the canopy of heaven his covering. In his dream, he saw, a vision,—a ladder, reaching from earth to Heaven, the angels of God ascending and descending upon the ladder, and over it, the Lord God, who called to him, and confirmed the promise before made to Abraham. “And Jacob awaked out of his sleep, and he said, Surely the *Lord* is in this place, and I knew it not. And he was afraid, and said,—How dreadful is this place ! This is *none other* but the *house of God*, and this is the gate of Heaven.”

What ‘place,’ did Jacob intend, when he said, ‘This is the *house of God*’? There was no *house* near him. He lay in the open field, beneath the vault of heaven. Even though we should suppose he had some particular reference, to the spot of ground on which he lay, or the stone on which his head had rested, yet why did he call the place a *house*? By the *house of God, the Gate of heaven*, he doubtless had reference to the place of the vision. He had seen *God*, in his dream, therefore ‘he was afraid.’ ‘*God*,’ said he, ‘is in this place,—and I knew it not. How dreadful is this place. This is none other but the house of God, and this is the gate of heaven.’ The place of the vision, the expanse above and around him, seemed to him as the house of God. The extended earth on which he stood, seemed the floor, and the arches of the sky, the lofty roof of the magnificent dwelling place of the Almighty. It seemed indeed the house of God, for in it he had seen the visible presence of the Lord of Hosts, attended by his retinue of holy Angels.

It was *this sight*, that made the Patriarch afraid. Though it is said ‘he was afraid,’ yet he could not have a fear for his personal safety. The whole vision was fitted to banish such fear. The *mercy* of God to a guilty world, was shadowed forth, the angels descending with messages of grace and errands of mercy, and ascending with reports of their ser-

vices, showed the gracious Providence of God, and the blessing which God himself pronounced on Jacob, confirming to him the promise before made to Abraham, was all of it adapted and designed by God, to banish fear and despondency from the heart of the solitary wanderer, and to fill him with hope and comfort on his journey of exile from his father's roof. Yet 'he was *afraid*, and said *how dreadful is this place.*' The fear which Jacob felt was religious awe, the dread which falls upon men from the sensible presence of Almighty God.

Jacob had been occupied in his own concerns, eager in pursuit of earthly good, and anxious for his life and welfare, and had not sufficiently thought of the presence of the invisible God. This vision brought to him a realizing view of a present God. He felt as if suddenly and unexpectedly brought, not into the palace of an earthly monarch, but into the house of the living God.

Oh could the vision of the Almighty, burst, at once, upon a thoughtless world,—could they see him inhabiting this universe, which he has built for his dwelling place,—could they see his arm guiding the hosts of heaven in their circuits, and moving forward the operations of nature around them,—could they see him by their side, upholding every power and faculty, which they pervert to opposition against him, and bestowing with his own hand every blessing which they ungratefully enjoy and abuse,—could they see his eye, which is in every place, beholding the evil and the good,—how would astonishment and dread fall upon them? With a more painful fear, than that of the Patriarch, would they exclaim,—“Surely God is in this place, and we knew it not. How dreadful is this place. This is *none other* but the *house* of God, in which he is *seen* to dwell. This is the gate of heaven.

And yet, God is surely thus in this world, though many know it not. He is here thus upholding by his power,

directing by his wisdom, and blessing from his goodness, and thus beholding us as a Lord and Judge. ‘He is not far from every one of us.’ In him we live, and move, and have our being. This earth is his footstool, heaven is his throne, the universe is his dwelling place. Here he governs his mighty household. Here his angels descend and ascend on errands of grace and mercy—encamping about the just, and ministering to them who shall be heirs of salvation. And though the eye of sense does not see God, though he retires from human view, behind his own creation, and makes this material universe a garment with which he covers himself; though even reason, dimmed with sensual passions, does but faintly discover the presence of the Almighty, yet faith sees the invisible God. By faith, the believer walks with God, lives in his presence, is awed by his majesty and glory, prays for the light of his countenance, and seeks to be directed and upheld by his powerful hand.

This constant sense of the presence of a holy God, makes this, to him, a solemn world, and the state he holds in it, an awful place. The believer, though filled with joy and peace, possesses a joy which is far from levity. How dare he trifle in the presence of God, his Judge. How dare he behave with irreverent impropriety in the house of God. In every place, he discovers some manifestation of the presence of his Lord and Judge, and therefore, always, according to the liveliness of his faith, is ready to say, ‘How dreadful is this place. This is none other but the house of God, and this is the gate of Heaven.

This, then, is a solemn world. The station we hold in it as accountable beings in the presence of God, is a solemn station.

In view of our subject, we observe more particularly in the first place, To be capable, as we are, of discovering ‘the invisible things of God, from the things which he has made, even his Eternal power and Godhead,’

to be able to trace the hand of God in his works, to behold the matchless skill exhibited in the exquisite productions of nature, and see the strength of his arm in her powerful operations—to see the Maker of all, present amidst his works, is a distinguished privilege, which marks our exalted rank in the creation of God. But it is also a fearful privilege, and connected with dread responsibilities. It gives us a knowledge of the Infinite God. It shows us our relation to him, as our Creator and Preserver, our Lord and Judge. It renders us responsible, accountable creatures. It raises obligation, creates duty, and inspires conscience with a living soul. Inferior creatures, who can have no idea of a Creator, live, of course, without God in the world. It is to them, as if there were no God. They can have no sense of duty, none of accountability, and no solemnity of feeling. But man, who is exalted to that rank in the creation, and endowed with those faculties, which qualify him to know his God and Maker, and enable him to see a present Deity, wherever he moves—man may well be sober and solemn.—How much more, when God has more clearly taught the things concerning himself in the revelation, which he has given us, in which the things which were faintly seen in his works, are plainly declared, those which were dark and inexplicable, explained, those which were undiscovered, revealed.

2. It is also a privilege, to know the *will* of God; in other words, to see God, as a *ruler*—to know the end for which we were made, and the end for which, therefore, we should live, and the course of conduct we should adopt to attain that end. To have understanding, to know the law of God, which should regulate our conduct, which is binding on the conscience, which points to a day of account, to be followed with everlasting rewards and punishments—is justly esteemed a noble privilege; and to have all these laws distinctly and for-

mally laid down in his *word*, is a still greater privilege; but it is a privilege connected with dread responsibility. To know our duty and to feel the obligation to perform it, to see the law of God, exceeding broad, reaching even to the thoughts and intents of the heart, and requiring that every thought and feeling be brought into subjection to it; then to hear its threatening, “cursed is every one that continueth not in all things written in the book of the law to do them,” and “every idle word that men shall speak, they shall give account thereof in the day of judgment,” and to know, finally, that all this is applicable to ourselves, coming home to our business and bosoms, following us, like the eye of God, in public and in private, with an obligation which we cannot escape; gives importance to every action, to every thought.

“Of the innumerable eyes,” says one, “that open upon nature, none, but those of man, see its Author, and its end. There is something very solemn in this mighty privilege of a being not made to perish with time, and formed in some greater hour, to know him, who inhabiteth Eternity.”

3. The thought suggested in the close of this quotation, leads us to observe in the third place, that it is a privilege to know that the acquaintance with God, which we are permitted to have, in this world, shall continue without end.

Beings destined to exist only a few days or years, are so insignificant in themselves, and so unimportant in their own view, if they are sensible of their insignificance, that it is of comparatively little moment, how they pass the days of their short-lived existence. “Let us eat and drink, for to-morrow we die.”

On the contrary, to know that we have immortal souls, that we are destined for a never ending existence, that when ages and worlds shall have rolled away, we shall exist, under the government of the same unchangeable God, whom we are here permitted to see and know, enjoying his

smiles, or suffering under his eternal frown, what an importance, an awful importance does it give to us! What a solemnity does the thought shed over our minds! How dreadful is this place; not only the house of God, but the gate of heaven, the vestibule of Eternity—the cradle of immortal souls,—the residence of creatures which shall never cease to be. In view of our eternal destiny, who would not

“Walk thoughtful, on the silent, solemn shore,

“Of that vast ocean, we must sail so soon.

4. The thought of our immortality suggests the fourth, and most important circumstance, which gives solemnity to this world, viz.

That it is a state of probation to these immortal souls. We are placed here, to choose a part and form a character, which shall fix our condition, through our eternal existence. Every action here goes to form a habit,—every deed shall be brought into judgment at the great day of account, every movement of immortal beings is followed by everlasting consequences. If we could, during every period of our future existence, have the same power and privilege we now have to alter our condition and destiny, by repentance and turning to the Lord, the present moments though important, would sink into comparative insignificance. But the fact, that this is our only state of probation, that after it, our condition will be fixed, unalterably fixed, forever, so that he that is holy, will be holy still, and he that is filthy shall be filthy still,—this is what renders the present a solemn, dreadful place.

It is doubtless a privilege to have a state of probation granted us, but as we have said of the others, we say of this also—there is something solemn in this mighty privilege, and it is rendered still more solemn, by the uncertainty of its continuance. It may terminate, in a moment when we least expect it, and are least prepared. While we are forming our resolutions to repent to-morrow, we may be sent into eternity to day, with all our sins

upon our heads; “For yourselves know, perfectly, that the day of the Lord so cometh, as a thief in the night.”

Finally; this is a solemn world, because it is a world of sin. Those who have offended a holy and present God, who have broken his law, abused his grace, and rejected his Son, and who are treasuring up wrath against the day of wrath, occupy a *dreadful place*—and may well be *afraid*, when they are made sensible of his presence. All the other circumstances, which concur to render this a solemn world to us, derive additional weight and importance, from the fact that we are sinners, especially if we are impenitent sinners.

Let us see how this fact, adds a dreadful importance to each of the considerations already suggested.

It is solemn to stand in the presence of the holy and Almighty God. It is so, even to holy beings. Angels veil their faces, as they surround his throne, and cry ‘holy, holy, holy is the Lord God Almighty.’ If those who are themselves pure and holy, the objects of God’s love and favour, are filled with awful dread, when made sensible of his immediate presence, how must those feel who are impure and unholy, when they are made to realize the presence of their offended Maker? Even, if, by repentance and faith, they have become reconciled to God, they will feel peculiar dread, from a sense of their remaining pollution. So Jacob, when he awoke from the vision of the Almighty, although it was in every respect, fitted to assure him of the favor of God, was yet afraid—“Surely,” said he, “the Lord is in this place, and I knew it not. How *dreadful* is this place. This is none other but the house of God, and this is the gate of heaven.”

Job also, who was acknowledged by God himself as his servant, and who received the testimony, that no other man then on earth was like him in holiness, exclaimed when he realized the presence of Jehovah, “I have heard of thee, by the hearing of

the ear, but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." Isaiah, was a favoured prophet of the Lord, but when he saw the Lord, high and lifted up, and the heavens full of his glory, he cried—"Woe is me—for I am undone—for mine eyes have seen the Lord of Hosts." So the prophet Elijah, stood upon the mount, and beheld the great and strong wind which rent the mountains, broke the rocks in pieces, and was not afraid, for God was not in the wind; neither did the earthquake or the fire appal him, for the Lord was not in them; but 'after the fire, a still small voice,' then Elijah wrapped his face in his mantle, and stood while the Lord of Hosts spoke to him.

If such men, if men assured of the favour of God, feel such a holy dread at his presence, how should those feel, who have provoked his just indignation, and who live under his continual frown. Yet we are all in his presence, though perhaps we know it not. This universe, in which we live, is his dwelling place. He is present in it, his eye is in every place, beholding the evil and the good. And if the 'heavens are not clean in his sight, and his angels are charged with folly, how much more abominable and filthy is man, which drinketh iniquity like water.'

The second circumstance mentioned, shewing the 'dreadful' station, we hold in this world, is, that we are here, not only acquainted with God, but under his moral government. But if being under the law of God be solemn, how much more solemn to be under the *curse* of that law, and exposed to its penalty, and to be accountable to a Being whom we have offended, 'who is angry with the wicked every day?'

The third and fourth facts mentioned in this discourse, to show how *solemn* is the world in which we live, were that we have immortal souls, and are in a state of probation for eternity. How unspeakably dreadful must these facts appear to those,

who have hitherto abused their day of grace, and who, if they should die in their present state, would be immortal in misery.

In short, to have the power to discover God, in his works, and to become more intimately acquainted with him in his word, to be able to learn his will, and to read his written law, by which also we must be judged, to know that we are immortal, and that eternal happiness or misery depends on the part we choose and the characters we form, during the few years we continue here, gives a solemn importance to our condition; but this solemnity becomes dreadful in view of a holy God, whom we have offended, in view of a state of probation abused, of the grace of God rejected.

"O may these thoughts, possess my breast
"Where'er I roam—where'er I rest."

With such thoughts therefore, let us not sleep as do others, but let us watch and be sober. "For they that sleep, sleep in the night, and they that be drunk, be drunk in the night—but let us who are of the day, be sober." The *light of Eternity*, which shines around us, is a *solemn* light. The house of God, in which we assemble, is a solemn place.

"Let not our weaker passions dare
Consent to sin—for God is there."

And although we know that God is equally present in every place, at every time, yet such finite, limited faculties as ours, strive to give *place* to every thing, and naturally conceive of God, as more especially present, in those places, where he has been peculiarly manifested to our souls.

In our weak, imperfect state, this method of considering the subject, ought to be encouraged rather than condemned. God himself has countenanced it, when, in condescension to our weakness, he took upon himself a visible form, or at least made himself manifest, at particular times and places. Such were his appearances to the Patriarchs,—and such his dwelling between the cheru-

bim, in the most holy place of the tabernacle, which was thence termed—"the house of God." Such exhibitions of his presence are not only an accommodation to our weak conceptions, but are wisely fitted to give a peculiar sacredness in our minds, to the places where God has appeared to be present with us, and thus to make them instrumental in renewing the same impressions at another time. Holy men, therefore, use them for the purpose for which they are designed. Jacob, doubtless knew that the universe was the house of God, yet he poured oil upon the stone, on which his head had rested during the vision, and named it, and the place where it stood, Beth-el, that is "House of God." Many years after, when he returned from Syria, and came to the spot, it brought forcibly to his mind the promises which God had there made to him, and he built an altar of earth, and called it *El-Beth-el*—because there God appeared to him, when he fled from his brethren.

In a similar manner, we should hold those places sacred where God has appeared to us, that they may become means of recalling the goodness of God, and renewing the solemn impressions and holy resolutions, which they once witnessed.

In this view of the subject, a house of prayer, and public worship, is peculiarly, the house of God. There we assemble to meet our God, and to hold communion with him. There we meet, to hear his words, to make known our requests, to call upon the Lord, to praise his name—and to realize, as in his more immediate presence, all those circumstances, connected with our knowledge of him and of his holy law, which have been mentioned in this discourse, as giving solemnity to our present existence. And here, it may be added, his children, while engaged in the services of the sanctuary, do often receive peculiar and refreshing views of his presence and glory. The place, therefore, should be *sacred* in our minds. We should, if possible, suffer nothing

of a worldly nature, to be associated with the house of prayer,—the house of God. "Surely God is in this place, though we may know it not." He is here—*speaking* to us, by his word—He is here, by his Holy Spirit, in the hearts of his children and perhaps of sinners, producing conviction of sin in some, and giving comfort and consolation, joy and peace in believing, to others. This is the house of God; for many with an awe and rapture, seemingly less than that of the Patriarch, have *seen him here*, and have felt his power while they have listened to his promises. His goings have been *seen* in his sanctuary. It is the house of God and the *Gate of Heaven*, where many precious souls have received those impressions and hopes which conduct to Heaven—"They have seen thy goings," (says the Psalmist) "even the goings of my God, my king, in the sanctuary."

Let all the solemnity, then, which accompanies the view of a present God, of his holy law, and of Eternity, here settle on our souls. If no where else, let us at least, be thoughtful and solemn in the house of God. Let the vision of spiritual things alone occupy our minds. O let us realize and feel that it is none other but the house of God. May it prove to all of us the Gate of Heaven.

For the Christian Spectator.

A brief Essay on Church Government.

WHEN an individual church, in any town or parish, possesses the power of christian discipline, even to the exclusion of offenders, and possesses the same power to discipline its pastor, as any other member; the government is denominated *strictly congregational*. And be the church ever so few in number, or ever so much at variance among themselves, there is no remedy, except it come from themselves. They may contend for years, two against two, or three against three, without a prospect of peace. They claim to be independ-

ent, and amenable to no power or influence out of their own body; and, like all other small and feeble bodies, they are liable to those jealousies and prejudices, by which the judgment is impaired, and the heart embittered. And there is no appeal to any larger or more respectable body: no appeal to any but those, (as the case may be,) whose minds have long been agitated by the collision of adverse parties. And, of all men, these are the least qualified to judge and decide.

Being plunged deep in difficulty, the parties sometimes consent to a mutual council. A venerable council is convened, consisting (in many cases) of more and wiser men than the whole church that called them, and they come from out of the reach of every bias or prejudice. They are considered by all parties, as men of talents, and of enlarged views; men of integrity, and ardent piety. They hear and labor night and day, with many prayers and tears. They make out a result, which is communicated with much solemn advice and exhortation. But, unfortunately for both and all parties, this venerable council, the best situated and qualified of all men to hear and judge and decide, is totally void of power. The result goes to the church, and there it is rejected. The council, conscious of having judged correctly, retire with grief and mortification, leaving the church in a worse predicament than they found them. Now they are ripe for an *ex-parte* council: and when and how will the troubles end? Nothing can safely be decided.

If, instead of multiplying councils, evidently selected for party purposes, the churches would *unite*, and covenant together to become *one body*, of many members, instead of many bodies of few members; the work of discipline would be easy, correct and efficacious, and this was exactly the form of all the apostolical churches. The church of Jerusalem consisted of one body, and many members. It consisted of about five thousand men;

how many women and children we know not. But they were all one body, under the pastoral care of many elders. Such were all the apostolical churches. They were one united body, under the care of a suitable number of elders, called the presbytery. The church in every city or district was a completely organized *Consociation*. This venerable body of elders, together with delegates from all the churches, has always possessed the right of self-government: for this is the legitimate body of Christ, consisting of *all the saints, with the bishops and deacons*. To them, in the apostolic age, were the difficult causes referred, by the minor churches, for a final decision. They were *the church*, in the highest sense of the word.

And, according to the congregational principle, it was fit and suitable, that they should be a standing council for the government of the various branches of their own body. It would have been altogether improper for the church, in the highest sense, to be amenable to the church in the lowest sense; or for the consociation to be subject to the individual churches. But there is very little subjection in this case. There is a right of appeal to the united wisdom of all the pastors and brethren in the connection, to hear and decide cases of peculiar difficulty. And who would not rather submit a cause to the wisdom of ten or twenty churches, all in perfect harmony, and under mutual bonds of love and faithfulness; than to a few brethren, whose wisdom is certainly inferior, and whose judgment, is more likely to be swayed by prejudice and party spirit?

But, aside from matters of government, let us consider some of the benefits of the union of the churches. The benefits are realized chiefly by the brethren of the churches, rather than by their pastors and elders. It brings the brethren out of obscurity. It brings them forward, one after another, to attend to the most important and interesting discussions, both

of a doctrinal and practical nature. It brings the churches, to deliberate, by their delegates, and co-operate with their pastors, and give their votes on the most important questions. Delegates of the churches, when they return from meetings of the consociation, realize, that they have been attending a most excellent and profitable school; and, with pleasure, they communicate to their brethren what they have learnt in the consociation; so that information circulates through the whole body of churches.

Another thing, in which the churches have greatly the advantage of ministers, in the consociation, is, that on account of the delegates of vacant churches, there is generally, a majority of delegates in the meetings of the consociation. Ministers propose to relinquish what little power they have possessed, and give it into the hands of the churches.

Heretofore, our ecclesiastical concerns have been transacted by the *association*. The association has convened a number of times a year, as a private body; and has attended to, and transacted the most important concerns of the churches, without any to inspect their conduct. But the plan of consociation brings all these concerns directly before the united churches; and gives them an agency in every transaction of an ecclesiastical nature.

Not only does it give the churches an agency, but a *preponderance*, in the decision of the most important matters. In voting, they command a majority. These things being true, how unreasonable is the cavil, that ministers are assuming all the power, and trampling on the rights of the churches! Directly the reverse of this, *is the truth*. Surely, the brethren of the churches, if they are under no wrong bias, must be ardently engaged to effect, as soon as possible, the union of the churches.

We notice another benefit of this union; and that is, that vacant churches derive great advantages from their connection with the consociation.

Being destitute of ministers and spiritual guides of their own, they have a claim on any, or all the ministers in the connection for that aid, direction, and fatherly care, by which they are kept from going astray, and are enabled to obtain faithful ministers of the gospel. It is no small privilege to enjoy the aid and assistance of those ministers, who are in the closest bonds of union and fellowship. The vacancy of churches is, in a great measure, filled, by the union of the pastors and churches in the vicinity. The pastors, by this union, become like the pastors of the apostolical churches; *fellow labourers, workers together, fellow helpers, and fellow servants* of the Lord Jesus Christ.

But there are still greater benefits resulting from the consociation of the churches. It is a great check to the progress of prevailing errors and heresies. If the consociation is, as it most certainly ought to be, a standing council for the examination and ordination of ministers, within their own limits; there will be but little danger of the introduction of heretics into the sacred office. Instances are very rare, if any have occurred, in which heretics of any name have gained an establishment in the midst of a harmonious consociation. But where no bond of union exists, in the churches, there is a continual struggle between the advocates for the various systems of religion. Unitarians and universalists claim the congregational principle, and introduce their disciples almost imperceptibly into our vacant congregations.

On the whole, if every degree of union, fellowship, and co-operation of sister churches, in discipline and practice, is wrong and oppressive; then, in fact, there is no church order in the world, except, perhaps, in Massachusetts. But what is the form of church government in Massachusetts? It is extinct. There is not a shadow of union of one church with another. Instead of union and co-operation, one church with others,

we stand aloof, and cultivate jealousies, and party feelings against each other. Being rarely called together to act in concert, as sister churches; we make but very little acquaintance with christians, beyond the narrow limits of our own parishes. This shameful ignorance of our brethren in Christ, and even of the officers and leading members of his church, "*ought not so to be.*" We ought to be intimately acquainted with our brethren, even at a distance. But how can this acquaintance exist, so long as we utterly refuse to associate, or to cultivate any bonds of christian union whatsoever? It cannot take place. We must remain strangers and aliens, for want of some bond of union.

There is, in fact, but one alternative. The churches in this state, as well as generally, throughout christendom, *must unite*—must organize themselves, in union with their pastors, for mutual acquaintance, improvement, good fellowship, and discipline; or they must go to ruin.

All must be sensible, that the struggle with the enemies of divine truth, is arduous. Does it not become all the friends of Christ to unite, not to wage war against heretics; but to escape their pernicious snares?

Do any, after all, ask why the churches cannot do as well as they have done in times past? It might suffice to say, that unless they do much better than in times past, they will do very wickedly. The church-

es, by their connection with heretics, are thought to be in danger of speedy ruin. *Now*, it is supposed, many are given over to strong delusion, denying the Lord that bought them, and rejecting, with abhorrence, the doctrines of the cross.

On these accounts, a union of the churches is thought to be more important now, than in past seasons of tranquility, when the voice of teachers was more regarded.

Finally; it is as absurd and unscriptural for individual churches to set up for independence of the united body of the church, as for individual towns to set up for independence of the state, or nation. Order, harmony and peace cannot be preserved and promoted, without a more extensive union, than that of a few individuals, or individual bodies.

From a careful view of the scriptures, on this subject, we have found, that the churches established by the apostles, were composed of a large number of ministers, with their individual churches. These, in cordial union, fellowship, and co-operation, composed what we call a *consociation*. And from the days of the apostles, to this day, the orthodox churches have been nearly on the same ground. Their ecclesiastical judicatures have been of the nature, and have had the effects of a consociation of the churches.

MASSACHUSETTENSIS.

Miscellaneous.

For the Christian Spectator.

A description of the Falls of Niagara.

Approaching the falls from Buffalo on the Canadian shore, the first indication of our proximity to them was a hoarse rumbling, which was scarcely audible at the distance of four or five miles, but which opened

upon the ear, as we advanced, with increasing roar, until, at the distance of two miles, it became loud as the voice of many waters. A column of mist in the mean time ascending as smoke from a pit marked more definitely than sound could do, the exact position of this scene of wonders.—The sublime arising from obscurity was now experienced in all its pow-

er; it did not appear what we should see, but imagination seized the moment to elevate and fill the mind with expectation and majestic dread. With in a mile of the falls, the river rolls smoothly along in rapid silence, as if unconscious of its approaching destiny, till at once across its entire channel, it falls the apparent distance of ten or twelve feet, when instantly its waters are thrown into consternation and foam, and boil and whirl and run in every direction, as if filled with instinctive dread. At this place the shores recede, and allow the terrified waters to spread out in shallows over an extent twice as broad as the natural channel of the river.

A portion of the waters, as if hoping to escape, rushes between the American shore and the island (whose brow forms a part of the continued cliff, which on either side constitutes the falls) and too late to retreat, discovering the mistake, hurries down the precipice, and is dashed on the rocks below. This is the highest part of the fall, and the most nearly approaching to the beautiful; the waters being shallow and the sheet entirely white below.

Another large sheet of contiguous waters on the other side of the island, undecoyed by appearances, and apparently desperate by an infallible premonition, attempts no evasion, but with tumult and roar, rushes on and thunders down the precipice which stretches about half across to the Canadian shore.

The rest and the largest portion of the river, as if terrified at the fate of its kindred waters, retires a little, but scarcely is the movement made before the deep declivities of the river's bed summon the dispersion of waters into one deep dark flood, which rolls its majestic tide upon the destruction below.

The shallow waters which as yet have escaped, cling terrified to the Canadian shore, reconnoitering every nook and corner, in quest of some way to escape: but their search is fruitless, and they come round at

length reluctantly, and are dashed down upon the death they had so long struggled to escape.

It is at the junction of these two sides of the cataract, nearly in the form of two sides of a triangle, rounded at the point, that the most powerful sheet of water falls. The depth of the water in the channel above, and as it bends over the precipice, cannot, from the nature of the case, be ascertained; I should judge from the appearance, that it might be from fifteen to twenty feet.

The colour of the part of the stream above the fall is black, as it bends over the cliff and descends, at the intersection of the two sides and for several rods on either hand, it becomes a deep and beautiful green, which continues till the column is lost in the cloud of mist that ascends before it.

With respect to the impression made by the first view of the falls, it may be observed, that whoever approaches them anticipating amazement at the descent of the waters from a giddy height, will be disappointed. It is the multitude of waters and their power, as they roll and foam and thunder, which arrests the step, suspends the breath, dilates the eye, lifts the hand, and fills the soul with wonder.

It seems to be the good pleasure of God, that men shall learn his omnipotence by evidence addressed to the senses as well as the understanding, and that there shall be on earth continual illustrations of his mighty power: of creation we are ascertained by faith, not by sight; the heavenly bodies, though vast, are distant, and roll silently in their courses.—But the earth by its quakings, the volcano by its fires, the ocean by its mountain waves, and the floods of Niagara by the majesty of their power and ceaseless thunderings, proclaim to the eye, and to the ear, and to the heart, the omnipotence of God. From their far distant sources and multitudinous dispersions, he called them into the capacious reservoirs of the North, and

bid them hasten their accumulating tide to this scene of wonders, and for ages the obedient waters have rolled and thundered his praise. It is, as has been stated, where the two lines of the precipice meet, that the deepest and most powerful sheet of water falls, but it is here also, just where the hand of Omnipotence is performing its greatest wonders, that the consummation of the work is hid. What the phenomena are, where this stupendous torrent strikes at the foot of the falls, no mortal eye hath seen; a mist rising to nearly half the height of the fall, is the veil beneath which the Almighty performs his wonders alone, and there is the hiding of his power. This is the spot upon which the eye wishfully fixes and tries in vain to penetrate; over which imagination hovers, but cannot catch even a glimpse to sketch with her pencil. This deep recess is the most sublime and awful scene upon which my eye was ever fixed. Here amid thunderings and in solitude and darkness, from age to age, Jehovah has proclaimed, I am the almighty God. In beholding this deluge of created omnipotence, the thought, how irresistible is the displeasure of God, rushes upon the soul. It requires but a little aid of the imagination to behold in this ceaseless flow of waters the stream of his indignation which shall beat upon the wicked, in the gulf below the eternal pit, and in the cloud of exhalation, the smoke of their torment, which ascendeth up for ever and ever. And nothing but the wailing of unearthly voices seems necessary to make one feel that hell and destruction is uncovered before him. With these associations, all is dark, terrific, and dreadful, till from the midst of this darkness and these mighty thunderings, the bow, brilliant type of mercy, arises, and spreads its broad arch over the agitated waters, proclaiming that the Omnipotence which rolls the stream, is associated with mercy as well as with justice.

T. R.

For the Christian Spectator.

The following is an extract from a letter dated Paris, April 25th, 1821.

MY DEAR FRIEND,

WE have just returned from a visit, which has given us much pleasure. This you will readily believe when I tell you it was to the Marquis de La Fayette—a name which will ever be dear to Americans, associated as it is with that of the father of our country. We were received by him with the kindness and courtly affability, for which he is so much distinguished. Although he is now approaching three score and ten, yet his gait and motions have the sprightliness and agility of a man of thirty, with the exception, however, of a slight lameness in one hip occasioned by a fall. He is quite tall, being full six feet, if not more—firmly, rather than elegantly built—large, but not corpulent. His upright figure, broad shoulders, and prompt manner, shew that there is still something of the soldier left. He has fine hazle eyes, to appearance entirely unimpaired by age, alternately flashing with the fire of intelligence, or softening into the mild expression of kindness,—projecting eyebrows,—a high long nose bordering upon aqueline and yet rather fleshy,—very fine teeth, and a healthy countenance.

His dress was entirely unornamented, and without any badge of nobility, consisting of a short gray surtout with covered buttons—a white vest—blue pantaloons—his linen being without ruffs, and his cravat carelessly tied in a single knot. His residence is very respectably, yet plainly and characteristically furnished; and the room where we were, was decorated in a manner a little calculated to flatter our vanity. On one side of the door hung the Declaration of the Rights of French citizens, as established in '89, exhibited on a single sheet, and set in a plain frame; on the other side of the door, was the Con-

stitution of the United States, similarly executed and framed; and at a little distance from this, was a fine print of Canova's superb statue of Washington, which I had recently seen at Rome. In reply to an enquiry respecting the strength of the likeness, the Marquis said—in English, which he speaks quite well—that he thought it very good, abating for the artist's desire to make it as perfect a piece of sculpture as possible. He showed us however, a bas-relief in gold upon the lid of a snuff box, which he said he considered the best likeness he had ever seen of the "General," as he familiarly called him. They both bear a strong resemblance to those we commonly see in our country, and that on the box was very like the one in the print of the "Washington Family," with which you are familiar.

The Marquis manifested considerable interest in the affairs of Naples and Piedmont, and made several enquiries concerning them, observing, however, that their behaviour had shewn them unfit for a better government. To a friend, while conversing upon the conduct of America to her revolutionary soldiers, he remarked, that *he* had no reason to complain of ingratitude, and that the estate he now enjoyed was the fruit of her generosity. During the era of vicissitudes and troubles in France, his own possessions and those of his lady were confiscated, and he was left almost entirely without resources. Through the instrumentality of Mr. Jefferson,

then our Envoy at the French Court, valuable and saleable lands were allotted to him by Government for his services. With the avails of these he purchased back a part of his wife's patrimonial estate, the Chateau of *La Grange Blessneau*, upon which he lives in retirement and comfort during the recess of the Chamber of Deputies. Of this body he is at present a member, and associated with Benjamin Constant, he has a controlling influence in the Opposition. The opinion which the royalists entertain of his importance here, is manifest from the strenuous and determined efforts they made, during the last election, to keep him out of the House. But greatly to their mortification, he was elected from two Departments at the same time, so that one seat yet remains vacant in consequence of this struggle.

Perhaps there is no man of eminence in France, now living, with the exception of Talleyrand, who has passed through such vicissitudes, of almost every kind, as La Fayette. But while Talleyrand has safely wormed his way through, by cunning and duplicity; La Fayette has stood, like a monument consecrated to political virtue, which all have been afraid to violate; or rather like an immoveable rock, around which revolutionary tempests have raged in vain, and their billows fallen harmless at his feet. Napoleon himself could not seduce him from his integrity, and he did not dare to destroy him.

Review of New Publications.

The Judgment, A Vision. By the Author of Percy's Masque. New-York, 1821. pp. 46. 8vo.

SIMPLY to amuse, by the exhibition of pleasing ideas clad in appropriate diction and enlivened by striking imagery, is the usual aim of rhyme;

while blank verse is, by common consent, left for such as have a more exalted end in view: it is reserved for those, whose ambition it is to instruct, to elevate, and to ennoble. Subjects that are in themselves humble, or rendered so by some established association in the mind, are of

consequence inappropriate to this species of versification, and can seldom, if ever, be judiciously set forth in such a dress. To this cause, more than to any defect of ability, may perhaps be traced the sad want of popularity experienced by some of the recent poets of Great Britain, and that too, from productions confessedly abounding in good sense and in valuable practical remark. Blank verse from its very nature, *demand*s indispensably, considerable elevation, both in the topic and the manner, before it can be at all acceptable to correct taste; and it *admits* of every degree of elevation, until you reach the loftiest and grandest conceptions, of which the imagination of man is capable. And the more lofty and grand these conceptions are, provided they are only distinct, the more appropriate appears the dignified vehicle furnished by this species of metrical modulation.

But there are some subjects, that seem to be too mighty for the limited faculties of man. There are some scenes too vast for the most gigantic intellect fully to grasp, or the most vigorous imagination adequately to pourtray. At the head of this class of topics, stands the character of the great uncreated Author of our being. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven, what canst thou do? deeper than hell; what canst thou know?"

Subject to the same difficulty must be every attempt to give a full delineation of the things of eternity,—the bright manifestations, which God there gives of himself, the enjoyments of the blessed, and the pangs of the children of woe. It has been well said by another, that "the good and evil of eternity are too ponderous for the wings of wit; the mind sinks under them in passive helplessness, content with calm belief and humble adoration." An inspired apostle has also related, that when he was himself caught up to the third heaven, he

heard "unspeakable words, which it is not lawful" or possible "for man to utter;"—he witnessed scenes, which the mind, when shut up in its gross casement of flesh and blood, is incapable of comprehending, and for the delineation of which, human language, meagre and imperfect as it is, has no adequate terms.

The event, which is to us so awfully interesting, as fixing the eternal destiny of our race, is, as experience has often shewn, emphatically one of the topics, that labour under the insurmountable difficulty, of which we are speaking. With the exception of the clear annunciation of the fact that there surely will be a great day of account, God has—no doubt wisely—so left the subject, that the whole of what is to be found in the Scriptures respecting it, amounts to little more than indistinct, unconnected intimations. Accordingly those, who on the basis of these slender materials have attempted a minute, extended and set description of the scene, have of necessity drawn very largely from the stores of their own fancy.

This subject has called forth the energies of some of the first geniuses of different ages and countries. While the pen has often laboured upon it, the pencil of the painter has also boldly dared to combine and to present to the eye the overwhelming realities of that eventful day. But of those, who have made the attempt in either form, a fearful majority have entirely failed, and given decisive evidence that they might far better have left the subject as they found it. Among the very few, that have in any degree succeeded in presenting consistent views and in producing proper impressions respecting this momentous spectacle, the names of only two individuals now occur to us. Even the far-famed Representation of Michael Angelo, which decorates the interior of the Sistine Chapel at Rome,—abounding as it does, with happy evidences of the sublime genius and finished taste of a great master,—after all, leaves the beholder in a state of painful agi-

tation, and forces upon him the unwelcome fear, lest the artist may have trodden too boldly upon sacred ground, and drawn aside with too daring a hand the curtain, that hides the future. The mind, that is habitually impressed with religious awe, is ever filled with apprehension, lest those should go too far, who would profusely decorate with fiction, so solemn a reality.

Thus much of the difficulty, which must attend every extended representation of the final Judgment. The author of the Poem before us,—whom we now introduce to our readers with particular pleasure,—was doubtless himself fully sensible of them; and we are free to say that we know of no one, whether in prose or poetry, who has struggled against them with more success, and who has kept more entirely clear of those hidden things, which all should be afraid to touch.

The time of his Vision is the night after Christmas. The scene is a boundless plain; in the midst of it rises a beauteous mount, upon which the Saviour, with his attendant angels, descends to judge the world. At the sound of the trump, the dead are raised, and the whole human race are assembled to receive their doom. Nearly a third of the poem is taken up in the description of distinguished individuals, placed side by side without regard to age or country. A second summons issues from the trump; at the touch of a seraph's wand the vast throng array themselves on the right and left of the throne, as unerring conscience dictates. Evening arrives; the throne is concealed by clouds; and the Judge and the seven Spirits are, to appearance, sitting in consultation. Here follow several episodical pages. Then, the sentence is pronounced; the throne rises, together with the blessed, to heaven. After a glimpse of Paradise, the condemned multitude in agonizing despair, await their doom; the fiery tempest, that is to hurl the earth into chaos, commences, as the Vision is broken and the dreamer awakes.

So well sustained is the poet's bold and elevated flight, that in our wish to extract a few such passages, as furnish favourable specimens of his style and manner, we are quite at a loss, which to choose. The business of selection is never more difficult, than when all is good, and when every part, as in this instance, bespeaks the presence of a masculine genius and a refined taste.

The sublime picture he has given of the convulsion of nature at the approach of the resurrection, is richly poetical, and would not suffer by a comparison with some of the choicest passages of Milton:

"Sudden, a Seraph that before them flew,
Pausing upon his wide-unfolded plumes,
Put to his mouth the likeness of a trump,
And toward the four winds four times
fiercely breathed.

Rattling along the arch, the mighty peal
To Heaven resounded, Hell returned a
groan.

And shuddering Earth a moment reeled,
confounded,
From her fixed pathway as the staggering
ship

Stunn'd by some mountain billow, reels.
The isles,

With heaving ocean, rocked: the moun-
tains shook

Their ancient coronets: the avalanche
Thundered: silence succeeded through
the nations.

Earth never listened to a sound like this.
It struck the general pulse of nature still,
And broke, forever, the dull sleep of
death."

p p. 11—12.

The delineation of the person of our Lord is full of magnificence and splendour:

"Then on the mount, amidst these glorious
shapes,
Who reverent stood, with looks of sacred
awe,

I saw EMMANUEL seated on his throne.
His robe, methought, was whiter than the
light;

Upon his breast the Heavenly Urim glowed
Bright as the sun, and round such light-
nings flashed,

No eye could meet the mystic symbol's
blaze.

Irradiant the eternal sceptre shone
Which wont to glitter in his Father's hand:
Resplendent in his face the Godhead
beamed,

Justice and mercy, majesty and grace,
Divinely mingling. Celestial glories played

Around with beamy lustre; from his eye
 Dominion looked; upon his brow was
 stamped
 Creative power. Yet, over all the touch
 Of gracious pity dwelt, which, erst, amidst
 Dissolving nature's anguish breathed a
 prayer
 For guilty man. Redundant down his
 neck
 His locks rolled graceful, as they waved,
 of old,
 Upon the mournful breeze of Calvary."
 p p. 13—14.

The portraits of Joseph, and of the
 twelve Apostles, are drawn with the
 most touching tenderness. We ex-
 tract the latter :

"Beyond the Jewish Ruler, banded close,
 A company full glorious, I saw
 The twelve Apostles stand. O, with what
 looks
 Of ravishment and joy, what rapturous
 tears,
 What hearts of extasy, they gazed again
 On their beloved Master! what a tide
 Of overwhelming thoughts pressed to their
 souls
 When now, as he so frequent promised,
 throned,
 And circled by the hosts of Heaven, they
 traced
 The well-known lineaments of him who
 shared
 Their wants and sufferings here! Full
 many a day
 Of fasting spent with him, and night of
 prayer
 Rushed on their swelling hearts. Before
 the rest,
 Close to the Angelic spears had Peter
 urged,
 Tears in his eye, love throbbing at his
 breast,
 As if to touch his vesture, or to catch
 The murmur of his voice. On him and
 them
 Jesus beamed down benignant looks of
 love."

p p. 24—25.

The various personages introdu-
 ced, are represented in the attire ap-
 propriated to them while on earth—
 crested helmets, glittering armour,
 purple robes, plumes, crowns, and di-
 adems. This strikes the mind rath-
 er singularly at first, but upon reflec-
 tion, it is clearly the most natural and
 forcible mode of representation. With
 the recollection of those we formerly
 knew, we involuntarily associate the
 dress, in which we were accustomed
 to see them. At all events, this mode
 of representation admits of greater

magnificence and richness of descrip-
 tion, and for this reason, if there were
 no other, would rightly be preferred
 by every poet.*

The following passage is happily
 conceived, and furnishes a choice
 specimen of bold and elevated senti-
 ment, clad in chaste and classical lan-
 guage :

"Waved onward by a Seraph's wand, the
 sea
 Of palpitating bosoms toward the mount
 In silence rolled. No sooner had the first
 Pale tremblers its mysterious circle
 touched
 Than instantaneous, swift as fancy's flash,
 As lightning darting from the summer
 cloud
 Its past existence rose before the soul,
 With all its deeds, with all its secret store
 Of embryo works, and dark imaginings.
 Amidst the chaos, thoughts as numberless
 As whirling leaves when autumn strips the
 woods,
 Light and disjointed as the Sybil's thoughts
 Scattered upon the waste of long dim
 years,
 Passed in a moment through the quickened
 soul.
 Not with the glozing eye of earth beheld;
 They saw as with the glance of Deity.
 Conscience, stern arbiter in every breast,
 Decided. Self acquitted or condemned,
 Through two broad glittering avenues of
 spears
 They crossed the Angelic squadrons,
 right, or left
 The Judgment-seat; by power supernal
 led
 To their allotted stations on the plain.
 p p. 33—34.

The allusion to Eve might perhaps,
 as well have been omitted. The idea
 of the Consultation is, in our view, an
 unfortunate one, and out of place.—
 The apostrophe to the Evening Star
 distracts the attention, and rather di-
 minishes the impression of the deep-

* In an antique picture of the General
 Judgment, belonging to the gallery of
 Cardinal Fesche, all the individuals intro-
 duced are, in like manner, in their appro-
 priate attire. One circumstance, whose
 existence in a papal country strikes the
 mind rather singularly, is that among those
 plunging down into the abyss of despair
 on the left hand of the Judge, are some
 two or three *Cardinals*. A visitor on see-
 ing them, rather indiscreetly asked "where
 are the *Popes* then?" to which the guide
 replied by a significant shrug of the shoul-
 der and a wild look of astonishment at the
 stranger's audacity.

ly solemn pages, that precede. It is not objectionable however, as marring the regular order of the poem; for the author is exempted from any censure on this account, when we recollect that his Poem is professedly a Vision. But whatever may be the effect of this passage, it breathes so much genuine poetry, is so replete with touching and delicate feeling, and so rich in terse and finished elegance, that we know not how to spare it, and should be sorry to have it obliterated. Were it not that we have already extracted so largely, we should be glad to give it entire. But our limits permit us to add only one more passage, which is from the close of the poem, and shows that the author is equally capable of portraying, and exciting, the deeper emotions of the heart :

"A deep-drawn agonizing groan escaped
The hapless Outcasts, when upon the Lord
The glowing portals closed. Undone, they
stood

Wistfully gazing on the cold gray heaven,
As if to catch, alas ! a hope not there.

But shades began to gather, night ap-
proached

Murky and low'ring : round with horror
rolled

On one another their despairing eyes
That glared with anguish : starless, hope-
less gloom

Fell on their souls never to know an end.
Though in the far horizon lingered yet
A lurid gleam, black clouds were muster-
ing there ;

Red flashes, followed by low muttering
sounds,

Announced the fiery tempest doom'd to
hurl

The fragments of the Earth again to Chaos.
Wild gusts swept by upon whose hollow
wing

Unearthly voices, yells, and ghastly peals
Of demon laughter came. Infernal shapes
Flitted along the sulphurous wreaths, or
plunged

Their dark impure abyss, as sea-fowl dive
Their watery element.—O'erwhelmed
with sights

And sounds of horror, I awoke ; and found
For gathering storms, and signs of coming
woe,

The midnight moon gleaming upon my bed
Serene and peaceful : Gladly I surveyed
her

Walking in brightness through the stars of
heaven,

And blessed the respite ere the day of
doom."—pp 45, 46.

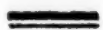
We have, on the whole, been highly interested in the perusal of the poem before us. The sentiments are elevated and appropriate. The author advances with a slow and dignified and even step, which appears to be entirely natural to him. His imagery is happily chosen, and has often an air of freshness about it, which is particularly pleasing. He has some fine classical allusions, while they are not carried so far, nor are they of so frequent recurrence, as to expose him to the charge of pedantry, from which even Milton himself is not exempt. The versification is uncommonly smooth and melodious ; an indifferent line rarely occurs. The language is so chaste and pure, that we doubt whether the Poem contains a single word, not sanctioned by the highest authority ; there are many grateful specimens of the nicest delicacy of phrase, and the inversions, unavoidable in blank verse, are seldom so great as to injure the perspicuity of his sentences.

The principal defect lies in the feebleness of the impression left on the mind. There are certainly several passages well calculated to take a strong hold of the feelings ; but from some cause or other, this is not the effect of the whole. We have been disposed to attribute it, in part at least, to the number of episodic passages in it,* and in part to the difficulties inherent in the subject itself, of which we have already spoken at large. And it may be that something must also be attributed to the restraint, which to some extent, even blank verse imposes ; hence it is perhaps, that we have no developement of strong and hurried and fervid feeling.

We have said nothing of the author's former highly respectable production, and we do not now feel disposed to draw a comparison between that, and the one we have been considering. They are both excellent in their kind, and either of them is quite sufficient to entitle him to a conspicu-

* Especially those to be found between the thirty-sixth and forty-third page.

ous place among the poets of the age. We congratulate our country on the appearance of one, who promises so well ; and we are rejoiced to find in him a decided friend to the best interests of man. As his pen has already been employed in the service of truth, we feel a pleasing conviction, that it will not be prostituted to the support of vice or the inculcation of error.



Life of Wesley ; and the Rise and Progress of Methodism : By Robert Southey, Esq. New-York, 1820, 2 vols. 8vo. pp. 227, 270.

Memoirs of the Life and Character of the late Rev. George Whitefield, A. M. By Rev. John Gillies, D. D. &c. &c. Fifth Edition, &c. Boston.

The rise and progress of Methodism, its present character and future prospects, cannot fail to be an interesting object of contemplation to every one, who is deeply concerned for the progress of pure and undefiled religion. We should think also that any merely philosophical mind, would feel an unusual interest, in tracing methodism back from its present vigorous and extensive operations, to its commencement in that remarkable man, whose powerful mind gave it existence, and impressed upon it the leading features of his own character. Such an investigation is the more curious, as Methodism does not owe its distinct and separate existence, to those causes which have divided and kept separate other denominations of christians. It has been said, that it is impossible to form and maintain a *sect* in religion, except by doctrines, or ceremonies. It must be separated from other denominations of Christians by attaching great importance, either to its peculiar doctrines or its peculiar forms. Thus Lutherans, Calvinists and Arminians, are distinguished by their respective *doctrines* ; Presbyterians, Episcopalians and An-

abaptists by their peculiar *modes* of worship, and of administering the ordinances. Even the Unitarians are associated in one body, and apply to themselves a common denomination, not indeed an account of a common faith, but a common denial of the faith of all other christians. Methodism, on the other hand, is not characterized principally by any peculiar doctrines or ceremonies. Wesley himself was regularly ordained,—first as Deacon, and then as Priest, in the Episcopal church ; and though he held some peculiar opinions, and deviated in some respects from the practices of his own church, yet he always professed to be a good son of the church, to believe in her articles, and to approve of her liturgy. He even gloried in the singular catholicism of Methodism.

“One circumstance,” says he “is quite peculiar to the Methodists : the terms upon which any person may be admitted into their society. They do not impose, in order to their admission, any opinions whatever. Let them hold particular, or general redemption, absolute or conditional decrees ; let them be Churchmen, or Dissenters, Presbyterians or Independents, it is no obstacle. Let them choose one mode of worship or another, it is no bar to their admission. The Presbyterian may be a Presbyterian still : the Independent or Anabaptist may use his own mode of worship ; so may the Quaker, and none will contend about it. They think and let think. One condition and one only is required,—a real desire to save their souls. Where this is, it is enough ; they desire no more. They lay stress on nothing else. They ask only—is thy heart herein as my heart ? If it be, give me thy hand. Is there any other society in Great-Britain or Ireland, that is so remote from bigotry, that is so truly of a Catholic spirit, &c.”

He considered Methodism, as really distinguished by its spirit, its principles of action, and by the peculiar methods in which these principles were exerted. To the very close of his life, he professed to deprecate a separation from the established church, and exhorted all his followers to remain in the respective churches and societies to which they belonged before their conversion,—to attend worship, and to receive the commun-

ion there, while they should attend *his* meetings to keep alive their love and zeal. We remember to have conversed with a pious woman, formerly a member of the Presbyterian church in Ireland, who gave us an account of Methodism in that country, very much resembling this project of Wesley. She remarked that she had great enjoyment in the society of Methodists there, that they did not form a distinct sect, and made no efforts to draw others from their respective churches;—she said it was not considered any mark of defection from her own society to attend the meetings of the Methodists, who were considered simply as an association of pious people of all denominations, who assembled before and after the hours of regular service in their own churches, as well as on weekdays, to enjoy christian fellowship and to warm each others hearts, by exhortation and prayer. We are ourselves inclined to believe that the *spirit* of Methodism, and its operations,—the organization of the community, and the unceasing and powerful activity which it has always manifested, are reasons sufficient, without adverting to a few peculiarities of opinion, to account for its being viewed, from the beginning, as a distinct society, as well as for its eventual separation into a new sect.

Although Wesley must have apprehended the event which at length made him the founder of a new sect, yet he seems to have desired rather that “the leaven might leaven the whole lump”—that the Methodists might become at least the predominant party in the several churches to which they belonged, especially in the Established Church. If this had been the result of his efforts, the society of the Methodists would have had some striking marks of resemblance, to that of the Jesuits. Ignatius Loyola, and John Wesley, resembled each other in being each the founder of a society designed to remain *in the church*, in which it was formed, *imperium in imperio*—a so-

ciety, in each instance, distinguished, not by its tenets, but by its *spiritual separations*, and tending, as the founders believed, to the support of the mother church. The nature of that spirit however, and the character of those operations, were as diverse as the churches in which they were formed, or as the personal character of their founders. The Jesuits were undoubtedly a great support to the church of Rome, and Mr. Southey is of opinion, that if Methodism, when still further refined and mellowed by age, were to be reunited to the establishment, bringing its own spirit into the national church, J. Wesley “would be ranked, not only among the most remarkable and influential men of his age, but among the great benefactors of his country and his kind.”

But without attempting to state exactly how far our sentiments agree with those of this author, or speculating on the probable, or possible, future consequences of Methodism, we may safely agree with Mr. S. that notwithstanding its errors and follies, its “enthusiasm,” “fanaticism” and “extravagances,” *the general effects; of Methodism viewed in connection with what was the previous state of society where it has chiefly spread, is good; and such as a good man must rejoice in.* We might wish indeed that the stupidity and vice which it has removed, had given place to a purer faith, and a better regulated zeal, but as there is no probability that in most instances, this would have been the case, we are bound to rejoice that so much light as Methodism does carry with it, has been carried by its zealous votaries into the dark places of the earth.

The Reformation of Luther, according to Mr. S. was never completed in England. Men of intelligence indeed, had examined the errors and fooleries of Popery, and had learned to despise them. Many had embraced the doctrines of the reformation after investigation and convic-

tion; real piety also had received incalculable advantages from the freedom which was given to intellect, but the mass of the people remained substantially as they were before. They were grossly ignorant; they had never embraced, nor even understood, or examined the doctrines of the reformation. They had merely changed the forms of religious worship, or rather had departed from their superstition and idolatry because it was forbidden by law, but had substituted neither christian knowledge nor piety in their place. This evil, so far from being remedied by time was constantly increasing. The number of religious instructors in the English reformed church, was at first altogether inadequate, and at the time of Wesley, the population had nearly doubled, without any considerable increase of preachers. Add to this, the condition of the inferior clergy was degraded, parochial education was neglected, and the body of the English clergy needed to be awakened to the active discharge of their duties. The consequence of all this was, "the rudeness of the peasantry, the brutality of the town populace, the prevalence of drunkenness, the growth of iniquity, and the general deadness to religion." "These," says Southey, "might be combatted by individual exertions and Wesley felt in himself the power and the will both, in such plenitude that they appeared to him a manifestation, not to be doubted, of the will of heaven." "Drunkards were reclaimed by him, sinners were converted; the penitent who came in despair was sent away with the full assurance of joy." An impulse also was given to the regular clergy. Some of them, of kindred spirit, caught the flame, and all found when Methodism became a distinct sect, that the best and indeed the only method of preventing the inroads of the Methodists, was by imitating their zeal and faithfulness.

"With all this there was mingled a large portion of enthusiasm, and no small one of superstition; much that

was erroneous, much that was mischievous, much that was dangerous." The most remarkable effects of Methodism were uniformly among the lower classes, the poor and the uneducated. They were more susceptible both of enthusiasm and of superstition, and more readily submitted to a discipline which required but little self-denial in *them*, but much in persons of wealth, rank and refinement. It was probably owing as much to these facts as to his natural character or his religious taste, that Wesley never courted the great, nor seemed much pleased with their society.

Southey says—

"It was among those classes of society whose moral and religious education had been blindly and culpably neglected, that Methodism produced an immediate beneficial effect; and, in cases of brutal depravity and habitual vice, it often produced a thorough reformation, which could not have been brought about by any less powerful agency than that of religious zeal. "Sinners of every other sort," said a good old clergyman, "have I frequently known converted to God: but an habitual drunkard I have never known converted."—"But I," says Wesley, "have known five hundred, perhaps five thousand." To these moral miracles he appealed in triumph as undeniable proofs that Methodism was an extraordinary work of God. "I appeal," said he, "to every candid unprejudiced person, whether we may not at this day discern all those signs (understanding the words in a spiritual sense) to which our Lord referred John's disciples, 'The blind receive their sight.' Those who were blind from their birth, unable to see their own deplorable state, and much more to see God, and the remedy he has prepared for them, in the Son of his love, now see themselves, yea, and 'the light of the glory of God, in the face of Jesus Christ.' The eyes of their understanding being now opened, they see all things clearly. 'The deaf hear.' Those that were before utterly deaf to all the outward and inward calls of God, now hear not only his providential calls, but also the whispers of his grace. 'The lame walk.' Those who never before arose from the earth, or moved one step toward heaven, are now walking in all the ways of God; yea, running the race that is set before them. 'The lepers are cleansed.' The deadly leprosy of sin, which they brought with them into the world, and which no art of man could ever cure, is now clean departed from them. And surely, never, in any age or nation since the Apostles, have those

words been so eminently fulfilled,—‘the poor have the gospel preached unto them,’ as they are at this day. At this day, the Gospel leaven, faith working by love, inward and outward holiness, or (to use the terms of St. Paul) righteousness, and peace, and joy in the Holy Ghost, hath so spread in various parts of Europe, particularly in England, Scotland, Ireland, in the Islands, in the north and south from Georgia to New-England and Newfoundland, that sinners have been truly converted to God, thoroughly changed both in heart and in life, not by tens, or by hundreds only, but by thousands, yea, by myriads. The fact cannot be denied: we can point out the persons, with their names and places of abode; and yet the wise men of the world, the men of eminence, the men of learning and renown, cannot imagine what we mean by talking of any extraordinary work of God.”—Vol. ii. pp. 238, 239.

Wherever Methodism has been confined to such classes, its effects, *on the whole*, have been good, although Mr. S. observes, that “the tendency to produce a mock humility, and spiritual pride, is one of the evil effects of Methodism. It is chargeable also with leading to bigotry, illiberal manners, confined knowledge, and uncharitable superstition.”

“In proportion as Methodism obtained ground among the educated classes, its direct effects were evil. It narrowed their views and feelings; burthened them with forms; restricted them from recreations which keep the mind in health; discouraged, if it did not absolutely prohibit, accomplishments that give a grace to life; separated them from general society; substituted a sectarian in the place of a catholic spirit; and, by alienating them from the national church, weakened the strongest cement of social order, and loosened the ties whereby men are bound to their native land. It carried disunion and discord into private life, breaking up families and friendships. The sooner you weaned your affections from those who, not being awakened, were of course in the way to perdition—the sooner the sheep withdrew from the goats the better. Upon this head the monks have not been more remorseless than the Methodists.”—Vol. II. p. 234.

But we must remember that the most frequent exertions, and the greatest successes of Methodism have been among the lower classes of the English, whose ignorance, vice, and im-

piety, have been described above in the language of Mr. Southey,—among the still more ignorant and vicious in Ireland, among the slaves in the West Indies, and in our Southern States, and among those new settlers in the middle and western States, who would otherwise have remained entirely destitute of religious instruction. If the Methodists have sometimes, even in Connecticut, obtained a footing, and have laboured to form distinct congregations on the ruins of other churches, which enjoy the instruction and care of faithful pastors, we are to recollect, that these are exceptions to its original principle of operations,—they are deviations from its original design; and the fruits of such zeal, do not exhibit a fair sample of Methodism in its earliest and best forms. It is also worthy of inquiry, whether Methodism ever would have gained admittance into Connecticut, if there had not been waste places, and obscure corners of parishes, and perhaps whole parishes which received less instruction and attention than Methodists give; if, in a word, there had not existed the causes, which prepare the way for Methodism, while they make its progress, on the whole, desirable; not as a system to be chosen in itself, but as preferable to the entire want of moral and religious restraint.

It is with pain, that we reflect, to how great a degree, these causes still exist, not only in Europe, but in our favoured land, and even in New England. Where the poorer and uneducated classes are destitute of religious instruction, or which amounts to the same thing, where the ministers of the Gospel do not give them the attention which they need, and also where a few cold lessons on morality are substituted for those heart-stirring and powerful truths which Methodists hold, in common with all the orthodox, Methodism, will sooner or later prevail. Its whole organization, as well as its spirit, is fitted to carry it to such places. It was from its commence-

ment designed and adapted to this end, and all who have compassionate feelings must rejoice at such success. It would be painful, indeed, in itself considered, to see in the land of the pilgrims, the prevalence of a system differing in so many respects from the scriptural standard of our fore-fathers; to see the regular churches which they planted, weakened and divided, so as to be unable, in many cases, to support the regular preaching of the Gospel; yet it would be more painful to see, in a country once made sacred by piety, multitudes of immortal souls perishing for lack of vision.

It may throw some light upon the distinctive character of Wesleyan Methodism, to compare it with the effects of Whitefield's preaching.—Whitefield commenced his career at the same time with Wesley; he was a more powerful preacher, equally zealous and indefatigable in his exertions to save sinners; more popular, more generally admired and approved. Yet, excepting a small number of Calvinistic Methodists, of "Lady Huntingdon's Connection," who associated together after his death, there remained no distinct society or sect, as a living testimony to his power and influence. Not that his labours were without permanent effect; but their effects remained, as Wesley professed to wish his to remain, in the several churches where he laboured. In England, the ministers who accorded with him in sentiment and feeling, and the converts made by his preaching, *generally* remained in the establishment. In this country his labours wholly coincided with those of our regular clergy, and the effect was to awaken both them and their people. This was what Whitefield desired. He wished only to *save* sinners, and had no ambition to exercise any personal, commanding influence, over their conduct, or to be looked to by them as their leader. But had he possessed the ambition which Wesley did, to become the founder of a distinct society, and the same power of or-

ganizing and governing it, and the same practical wisdom and energy in adapting means to ends, Whitefieldian Methodism would have become a widely extended and durable monument of its author's power and ambition.

But it is time to conclude these preliminary observations and present our readers with a sketch of the life and character of those distinguished individuals, the present effects of whose labours we have been contemplating. In the brief outline of Wesley's character which our limits will permit us to notice, we shall dwell especially on those which he has impressed upon the community that bears his name, and shall select such circumstances in his life, as seem to have had an influence in forming his opinions and conduct. "Those men, who become for posterity the great land-marks of their age, receive their bias from the times in which they live, and the circumstances in which they are placed, before they themselves give the directing impulse." The volumes before us clearly show that Wesley and Whitefield deserve to be placed in the rank here assigned them by Mr. Southey.

John Wesley was born at Epworth, a market-town in Lincolnshire, on the 17th of June, 1703. His father was an orthodox and faithful minister of the Gospel in the English Church; and both his parents seem to have had an unusual share, not only of piety and zeal, but of energy and decision of character. Many distinguishing traits of character in the founder of Methodism may be traced to his parent, and were in him the effects, either of constitution or of early education. Among the events of his childhood we shall notice one which is not only in itself interesting, but which must have had no small influence on his future character.

Mr. Wesley found his parishioners in a profligate state; and the zeal with which he discharged his duty in admonishing them of their sins, excited a spirit of dia-

bolical hatred in those whom it failed to reclaim. Some of these wretches twice attempted to set his house on fire, without success: they succeeded in a third attempt. At midnight some pieces of burning wood fell from the roof upon the bed in which one of the children lay, and burnt her feet. Before she could give the alarm, Mr. Wesley was roused by a cry of fire from the street: little imagining that it was in his own house, he opened the door, and found it full of smoke, and that the roof was already burnt through. His wife being ill at the time, slept apart from him, and in a separate room. Bidding her and the two eldest girls rise and shift for their lives, he burst open the nursery door, where the maid was sleeping with five children. She snatched up the youngest, and bade the others follow her; the three elder did so, but John, who was then six years old, was not awakened by all this, and in the alarm and confusion he was forgotten. By the time they reached the hall, the flames had spread every where around them, and Mr. Wesley then found that the keys of the house-door were above stairs. He ran and recovered them a minute before the stair-case took fire. When the door was opened, a strong north-east wind drove in the flames with such violence from the side of the house, that it was impossible to stand against them. Some of the children got through the windows, and others through a little door into the garden. Mrs. Wesley could not reach the garden door, and was not in a condition to climb to the windows; after three times attempting to face the flames, and shrinking as often from their force, she besought Christ to preserve her, if it was his will, from that dreadful death: she then, to use her own expression, *waded* through the fire, and escaped into the street naked as she was, with some slight scorching of the hands and face. At this time John, who had not been remembered till that moment, was heard crying in the nursery. The father ran to the stairs, but they were so nearly consumed that they could not bear his weight, and being utterly in despair, he fell upon his knees in the hall, and in agony commended the soul of the child to God. John had been awakened by the light, and thinking it was day, called to the maid to take him up; but as no one answered, he opened the curtains, and saw streaks of fire upon the top of the room. He ran to the door, and finding it impossible to escape that way, climbed upon a chest which stood near the window, and he was then seen from the yard. There was no time for procuring a ladder, but it was happily a low house: one man was hoisted upon the shoulders of another, and could then reach the window, so as to take him out: a moment later and it would have been too late: the whole roof fell in, and had it not fallen inward, they

must all have been crushed together.—When the child was carried out to the house where his parents were, the father cried out, "Come, neighbours, let us kneel down: let us give thanks to God! he has given me all my eight children: let the house go, I am rich enough." John Wesley remembered this providential deliverance through life with the deepest gratitude. In reference to it he had a house in flames engraved as an emblem under one of his portraits, with these words for the motto, "Is not this a brand plucked out of the burning?"—Vol. I. pp. 18, 19.

On a mind constitutionally inclined to superstition, such an event must have made in future life, a deep impression. He would naturally regard it as an interposition of Heaven, little less than miraculous, designating him, as destined by God to fulfil some great design of his providence. Every thought of this remarkable preservation would not only awaken gratitude, but would animate and embolden him in exertions, which he doubted not were destined to effect a mighty change, not only in christendom, but throughout the whole earth. It is remarkable that his followers are at this day animated by the same views. They date from his birth, or rather from his regeneration, the commencement of a work of God, which they trust will never cease, until a new and more complete reformation than that which commenced with Luther and Calvin, shall change the appearance of the whole christian world. Each itinerant preacher, who has imbibed thoroughly the spirit of his sect and its founder, considers himself as actually and sensibly hastening on the day, when the kingdom of God shall come, throughout the earth. Each year, the annual report, at their Conference, of the thousands and tens of thousands annually added to their communion, lifts the mind of each member of their extended society to higher exaltation, and animates it with a stronger enthusiasm, in view of the irresistible progress, and the future, triumphant prevalence of Methodism. The preservation of its founder, which we

have just recorded, seems little less remarkable to many of his followers than it did to himself, and has scarcely less effect in animating their exertions and confirming their hopes of the accomplishment of its prophetic intimations.

Wesley entered the University of Oxford, at the age of 17. He distinguished himself by his progress in all his classical studies, and especially in Logic, to which he was peculiarly attached. His skill in this art, was perfected when he was afterwards elected fellow of Lincoln College.

"Eight months after his election to a fellowship, he was appointed Greek lecturer and moderator of the classes. At that time disputations were held six times a week at Lincoln College; and however the students may have profited by them, they were of singular use to the moderator. "I could not avoid," he says, "acquiring hereby some degree of expertness in arguing; and especially in discerning and pointing out well-covered and plausible fallacies. I have since found abundant reason to praise God for giving me this honest art. By this, when men have hedged me in by what they called demonstrations, I have been many times able to dash them in pieces: in spite of all its covers, to touch the very point where the fallacy lay, and it flew open in a moment."—Vol. 1. p. 31.

We do not doubt the utility of skill even in the logic of Aristotle, in enabling one to detect fallacies in the arguments of an antagonist; but we much doubt whether such skill and the confidence in its power which usually accompanies it, is a good qualification for correctly understanding the declarations of God's word. It is not necessary that a man should be a skilful dialectician to understand correctly the plain and simple declarations of the Scriptures. Good sense, an honest desire to know the truth, with the docility of a little child listening to the instructions of a father, are necessary to the correct understanding of the Gospel, and these do not generally abound in a mind confiding in the skill acquired in the school of Aristotle. The charge

was brought against Wesley, even when in college, 'that he delighted to perplex his opponent by his expertness in sophistry.' This charge he repelled, of course, with indignation, and we doubt not with sincerity. This sincerity, however, does not evince that he was not himself often deceived by an undue reliance on an imperfect instrument of investigating truth, especially the truths of revealed religion. In the progress of this review, we shall have occasion to consider whether in defending his peculiar sentiments he relied most on revelation or on reason; and whether the spirit which he brought into the discussion, savours most of the schools of philosophy, or of the school of Christ. If it shall appear that his logic led him to embrace error, and enabled him with plausibility to defend it, we may judge whether he had 'abundant reason to bless God for giving him this honest art.'

'When he was an under-graduate, his manners were free and cheerful,' and the 'activity of his disposition, displayed itself in wit and vivacity'; but being designed for the church, 'when the time arrived at which he might have taken orders, he began to reflect closely upon the importance of the priestly office,' and the motives with which it should be entered upon. He applied himself with assiduity also to theological studies. The first book which seems to have made a deep impression on his feelings, was Jeremy Taylor's *Rules of Holy Living and Dying*. This impression was deepened by the treatise *De Imitatione Christi*, ascribed to Thomas à Kempis. Soon after this he became personally acquainted with William Law, the author of the *Serious Call to a Devout and Holy Life*; 'a man, says Southey, whose writings completed what Jeremy Taylor and the treatise *De Imitatione Christi*, had begun.' Under the influence of these writers, Wesley was gradually forming that character which he afterwards publicly exhibited with such signal effect, and which in its great outlines,

is now impressed upon the society of which he was the founder.

Having received ordination as a Deacon, he left the university for a short time to assist his aged father in his parochial duties. During his absence, his younger brother, Charles, who was then in college, 'meeting with two or three under-graduates, whose inclinations and principles resembled his own,' he associated with them for the purpose of religious improvement, lived by rule, and received the sacrament weekly.'

"The greatest prudence would not have sufficed to save men from ridicule, who at such an age, and in such a scene, professed to make religion the great business of their lives; and prudence is rarely united with enthusiasm. They were called in derision the Sacramentarians, Bible-bigots, Bible-moths, the Holy or the Godly Club. One person with less irreverence and more learning, observed, in reference to their methodical manner of life, that a new sect of Methodists was sprung up, alluding to the ancient school of physicians known by that name. Appellations even of opprobrious origin, have often been adopted by the parties to which they were applied, as well as by the public, convenience legitimating the inventions of malice. In this instance there was neither maliciousness nor wit, but there was some fitness in the name; it obtained vogue; and though long, and even still sometimes, indiscriminately applied to all enthusiasts, and even to all who observe the forms of religion more strictly than their neighbours, it has become the appropriate designation of the sect of which Wesley is the founder."—Vol. I. p p. 33—34.

"When John returned to Oxford, they gladly placed themselves under his direction, their meetings acquired more form and regularity, and obtained an accession of numbers." In their number was Mr. Morgan, who died young; James Hervey, the author of the *Meditations*, and Whitefield, "a man," says Southey, "so eminently connected with the rise and progress of Methodism, that his history cannot be separated from that of Wesley."

"George Whitefield was born in the city of Gloucester, at the close of the year 1714,' when John Wesley was eleven years of age. "He had a devout disposition, says Southey,

and a tender heart." When he was about ten years of age, he was deeply affected by Bishop Ken's Manual for Winchester scholars, and some years afterwards was greatly delighted with Thomas à Kempis. At the age of eighteen he was removed from the Grammar School to Oxford, where, by the assistance of friends he was admitted as Servitor—a situation in which by performing menial services, for the wealthiest scholars, he nearly defrayed the expenses of his education.

"Before Whitefield went to Oxford, he had heard of the young men there who 'lived by rule and method,' and were therefore called Methodists. They were now much talked of, and generally despised. He, however, was drawn toward them by kindred feelings, defended them strenuously when he heard them reviled, and when he saw them go through a ridiculing crowd to receive the sacrament at St. Mary's, was strongly inclined to follow their example. For more than a year he yearned to be acquainted with them; and it seems that the sense of his inferior condition kept him back. At length the great object of his desires was affected. A pauper had attempted suicide, and Whitefield sent a poor woman to inform Charles Wesley that he might visit the person, and administer spiritual medicine; the messenger was charged not to say who sent her; contrary to these orders she told his name, and Charles Wesley, who had seen him frequently walking by himself, and heard something of his character, invited him to breakfast the next morning. An introduction to this little fellowship soon followed; and he also, like them, 'began to live by rule, and to pick up the very fragments of his time, that not a moment of it might be lost.'—Vol. I. p. 36.

It is curious to observe at this time the gradual formation of the character, especially the habits and manners of the founder of the Methodists. Eight or ten years before the time of which we now speak, when he was elected fellow of Lincoln College, he commenced an important change in his outward conduct, which sixty years afterwards he describes in the following manner.

"'When it pleased God,' he says, 'to give me a settled resolution to be not a nominal, but a real Christian, (being then

about twenty-two years of age,) my acquaintance were as ignorant of God as myself. But there was this difference: I knew my own ignorance; they did not know theirs. I faintly endeavoured to help them, but in vain. Meantime I found by sad experience, that even their harmless conversation, so called, damped all my good resolutions. But how to get rid of them was the question which I revolved in my mind again and again. I saw no possible way, unless it should please God to remove me to another College. He did so, in a manner utterly contrary to all human probability. I was elected fellow of a college where I knew not one person. I foresaw abundance of people would come to see me, either out of friendship, civility, or curiosity, and that I should have offers of acquaintance new and old; but I had now fixed my plan. Entering now, as it were, into a new world, I resolved to have no acquaintance by chance, but by choice, and to choose such only as I had reason to believe would help me on my way to heaven. In consequence of this, I narrowly observed the temper and behaviour of all that visited me. I saw no reason to think that the greater part of these truly loved or feared God. Such acquaintance, therefore, I did not choose: I could not expect they would do me any good. Therefore, when any of these came, I behaved as courteously as I could: but to the question, 'When will you come to see me?' I returned no answer. When they had come a few times, and found I still declined returning the visit, I saw them no more. And I bless God," he adds, "this has been my invariable rule for about three score years. I knew many reflections would follow; but that did not move me, as I knew full well it was my calling to go through evil report and good report."—Vol. I. p. 30.

His acquaintance with Mr. Law favoured the austerity of life, to which he was inclined, and which was still farther increased by his connection with the association called Methodists. When the brothers John and Charles visited Law, who lived near London, they travelled on foot, 'that they might save the money for the poor.' They also accustomed themselves to read while walking, that they might save time. 'Some years afterwards, when John carried his economy to the utmost, he used to read on horseback, till some severe falls which he met with in consequence, convinced him that this practice might probably cost him his life.

The following anecdote is still more striking and characteristic.

"Wesley would not be at the expense of having his hair dressed, in order that the money which would otherwise have been employed in this vile fashion might be given to the poor: he wore it remarkably long, and flowing loose upon his shoulders. "As to my hair," he said, "I am much more sure that what this enables me to do is according to the Scripture, than I am that the length of it is contrary to it." His mother fancied that this fashion injured his health, for he was often indisposed; and therefore she urged him to have it taken off. To this he objected, because it would cause an additional expense, which would lessen his means of relieving the needy.—Samuel proposed the middle course of cutting it shorter, by which means the singularity of his appearance would be lessened, without intrenching upon his meritorious economy. This was the only instance in which he condescended, in any degree, to the opinion of others.—Vol. I. p. 40—41.

His austerities, however, had not yet reached their height. In the year 1735, being then about thirty-two years of age, he had an offer to go out to Georgia, with General Oglethorpe, the founder of that colony. After some reflection and consultation he determined to go, in the hope of preaching the Gospel to the Creek and Cherokee Indians, and his brother Charles, with Delamotte and Ingham accompanied him.

"While he resided at Oxford he had always hitherto been restrained, perhaps unconsciously, by some regard to appearances; that restraint was no longer felt, and he and his companions began to put their ascetic principles in full practice. Believing, he says, the denying ourselves, even in the smallest instances, might, by the blessing of God, be helpful to us, we wholly left off the use of flesh and wine, and confined ourselves to vegetable food, chiefly rice or biscuit. After a while they persuaded themselves that nature did not require such frequent supplies as they had been accustomed to,—so they agreed to leave off supper: and Wesley having slept on the floor one night, because his bed had been wetted in a storm, thought he should not find it needful to sleep in a bed any more. His next experiment was, whether life might not as well be sustained by one sort of food as by a variety: he and Delamotte accordingly tried with bread, as being the staff of life in Europe; and they

found themselves never more vigorous and hearty."—Vol. I. p. 47.

"The course of life which they adopted on board was as regular as the circumstances of a voyager would allow, and as severe as the rule of a monastic order. From four in the morning till five they used private prayer: from five till seven they read the Bible together, carefully comparing it with the writings of the earliest ages, that they might not learn to their own understandings. At seven they breakfasted, and they had public prayers at eight. From nine till twelve John Wesley was employed in learning German, Delamotte pursued his Greek studies, Charles wrote sermons, and Ingham instructed the children: and at twelve they met to give an account to one another of what they had done since their last meeting, and of what they intended to do before their next. They dined about one, and from dinner till four, the time was spent in reading to those of whom each had taken especial charge, or in exhorting them severally, as the case might require. There were evening prayers at four, when the second lesson was explained, or the children were catechised and instructed before the congregation. From six to seven each read in his cabin to a few of the passengers. At seven, Wesley joined with the Germans in their public service, and Ingham read between the decks to as many as desired to hear. At eight they met again to instruct and exhort. By this time they were pretty well wearied with exhortations and instruction; and between nine and ten they went to bed, where, as Wesley says, neither the waving of the sea, nor the motion of the ship, could take away the refreshing sleep which God gave them."—Vol. I. p. 48.

We have no disposition, nor would our limits permit us to follow Wesley, through all his trials and sufferings, during the year and five months which he spent in Georgia. It is sufficient to state that he entirely failed of the object for which he went out; he could get no access to the Indians, and in the colony, his singularities, his plainness of reproof, and his stubbornness first cooled his friends, then raised up a host of enemies, and afterwards excited such a storm of passion against him, that he was obliged to escape from the colony in the evening, in an open boat, and return by a circuitous route to his native land; disappointed, mortified, in deep distress and despondency of mind. The

following passage from his diary, penned at this time, will shew his state of mind, and his reflections on what had passed.

"It is now," he said, "two years and almost four months since I left my native country, in order to teach the Georgian Indians the nature of Christianity. But what have I learnt myself meantime? Why,—what I the least of all suspected,—that I, who went to America to convert others, was never myself converted to God. *I am not mad*, though I thus speak, but *I speak the words of truth and soberness*; if, haply, some of those who still dream may awake, and see that as I am, so are they. Are they read in philosophy? So was I. In ancient or modern tongues? So was I also. Are they versed in the science of divinity? I too have studied it many years. Can they talk fluently upon spiritual things? The very same could I do. Are they plenteous in alms? Behold, I gave all my goods to feed the poor. Do they give of their labour as well as their substance? I have laboured more abundantly than them all. Are they willing to suffer for their brethren? I have thrown up my friends, reputation, ease, country. I have put my life in my hand wandering into strange lands; I have given my body to be devoured by the deep, parched up with heat, consumed by toil and weariness, or whatsoever God shall please to bring upon me. But does all this (be it more or less, it matters not) make me acceptable to God? Does all I ever did, or can, *know, say, give, do, or suffer*, justify me in his sight? If the oracles of God are true, if we are still to abide by the *Law and Testimony*, all these things, though when ennobled by faith in Christ they are holy, and just, and good, yet without it are *dung, and dross*. Thus then have I learned, in the ends of the earth, that my whole heart is altogether corrupt and abominable, and consequently my whole life:—that my own works, my own sufferings, my own righteousness, are so far from reconciling me to an offended God, so far from making any atonement for the least of those sins, which are more in number than the hairs of my head, that the most specious of them need an atonement themselves;—that having the sentence of death in my heart, and nothing in or of myself to plead, I have no hope but that of being justified freely *through the redemption that is in Jesus*,—but that if I seek I shall find Christ, and be found in him. If it be said that I have faith, (for many such things have I heard from many miserable comforters,) I answer, so have the devils,—a sort of faith; but still they are strangers to the covenant of promise. The faith I want is a sure trust and confidence in God, that through the merits of

Christ my sins are forgiven, and I reconciled to the favour of God. I want that faith which none can have without knowing that he hath it; (though many imagine they have it, who have it not;) for whosoever hath it is *freed from sin; the whole body of sin is destroyed* in him: he is freed from fear, *having peace with God through Christ, and rejoicing in the hope of the glory of God.* And he is freed from doubt, having the love of God shed abroad in his heart, through the Holy Ghost which is given unto him, which Spirit itself beareth witness with his spirit, that he is a child of God."—Vol. I, pp. 72, 73.

The early history of Wesley's life, especially in respect to his religious exercises and opinions, forms a striking contrast to that of Whitefield. The latter, though eleven years younger than Wesley, 'outrun' him in the formation of his religious opinions, in his exercises of heart, and in his early popularity and power as a preacher of the Gospel, and, alas, "he arrived also at the *end* of his spiritual course, before Wesley had obtained sight of the goal." The exercises of Whitefield's mind, from which he dated his conversion, are thus described. They were occasioned by reading the 'Life of God in the Soul of Man.'

"He describes himself as having all sensible comforts withdrawn from him, overwhelmed with a horrible fearfulness and dread, all power of meditation, or even thinking, taken away, his memory gone, his whole soul barren and dry, and his sensations, as he imagined, like those of a man locked up in iron armour. "Whenever I knelt down," he says, "I felt great pressures both on soul and body; and have often prayed under the weight of them till the sweat came through me. God only knows how many nights I have lain upon my bed, groaning under what I felt. Whole days and weeks have I spent in lying prostrate on the ground in silent or vocal prayer."—Vol. I. p. 74.

"At the close of the severe illness which he had thus brought on himself, a happy change of mind confirmed his returning health;—it may best be related in his own words. He says, "notwithstanding my fit of sickness continued six or seven weeks," I trust I shall have reason to bless God for it through the endless ages of eternity. For about the end of the seventh week, after having undergone innumerable buffetings of Satan, and many months inexpressible trials, by night and day, un-

der the spirit of bondage, God was pleased at length to remove the heavy load, to enable me to lay hold on his dear Son by a living faith, and by giving me the spirit of adoption, to seal me, as I humbly hope, even to the day of everlasting redemption. But oh! with what joy, joy unspeakable, even joy that was full of, and big with glory, was my soul filled, when the weight of sin went off, and an abiding sense of the pardoning love of God, and a full assurance of faith, broke in upon my disconsolate soul! Surely it was the day of my espousals,—a day to be had in everlasting remembrance. At first my joys were like a spring tide, and, as it were, overflowed the banks. Go where I would, I could not avoid singing of psalms almost aloud; afterwards they became more settled, and, blessed be God, saving a few casual intervals, have abode and increased in my soul ever since."—Vol. I. pp. 74, 75.

"His illness rendered it expedient for him to change the air; and he went accordingly to his native city, where, laying aside all other books, he devoted himself to the study of the Scriptures, reading them upon his knees, and praying over every line and word.—"Thus," as he expresses himself, "he daily received fresh life, light, and power from above; and found it profitable for reproof, for correction, for instruction in righteousness, every way sufficient to make the man of God perfect, thoroughly furnished unto every good word and work." His general character, his demeanour at church, his visiting the poor, and praying with the prisoners, attracted the notice of Dr. Benson, the then bishop of Gloucester, who sent for him one day after the evening service, and having asked his age, which was little more than twenty-one, told him, that although he had resolved not to ordain any one under three-and-twenty, he should think it his duty to ordain him whenever he came for holy orders. Whitefield himself had felt a proper degree of fear at undertaking so sacred an office; his repugnance was now overruled by this encouragement, and by the persuasion of his friends; and as he preferred remaining at Oxford, Sir John Philips's allowance was held a sufficient title by the bishop, who would otherwise have provided him with a cure. Whitefield prepared himself by abstinence and prayer; and on the Saturday eve, retiring to a hill near the town, he there prayed fervently for about two hours, in behalf of himself and those who were to enter into holy orders at the same time. On the following morning he was ordained. "I trust," he says, "I answered to every question from the bottom of my heart; and heartily prayed that God might say Amen. And when the bishop laid his hands upon my head, if my

vile heart doth not deceive me, I offered up my whole spirit, soul and body, to the service of God's sanctuary."—"Let come what will, life or death, depth or height, I shall henceforwards live like one who this day, in the presence of men and angels, took the holy sacrament, upon the profession of being inwardly moved by the Holy Ghost to take upon me that ministration in the church. I can call heaven and earth to witness, that when the bishop laid his hand upon me, I gave myself up to be a martyr for Him who hung upon the cross for me. Known unto him are all future events and contingencies; I have thrown myself blindfold, and, I trust, without reserve, into His Almighty hands." Such were his feelings at the hour, and they were not belied by the whole tenor of his after life."—Vol. I. pp. 75, 76.

Soon after his ordination, he took his degree at Oxford.

"From thence, however, he was invited ere long to officiate at the Tower chapel, in London, during the absence of the curate. It was a summons which he obeyed with fear and trembling; but he was soon made sensible of his power; for though the first time he entered a pulpit in the metropolis the congregation seemed disposed to sneer at him on account of his youth, they grew serious during his discourse, showed him great tokens of respect as he came down, and blessed him as he passed along, while inquiry was made on every side, from one to another, who he was. Two months he continued in London, reading prayers every evening at Wapping chapel, and twice a week at the Tower, preaching and catechising there once; preaching every Tuesday at Ludgate prison, and daily visiting the soldiers in the infirmary and barracks. The chapel was crowded when he preached, persons came from different parts of the town to hear him, and proof enough was given that an earnest minister will make an attentive congregation."—Vol. I. pp. 76, 77.

While he was in London, Whitefield received letters from Ingham, and the Wesleys inviting him to come to them in Georgia. He determined to go, and was accepted by General Oglethorpe and the trustees, but finding that the vessel in which he was to embark, would not sail in some months, 'he went for a while to serve the church of one of his friends at Stonehouse in his native county; and there he describes the habitual state of his mind in glowing language.'

"Uncommon manifestations, he says, were granted him from above. Early in the morning, at noonday, evening, and midnight—nay, all the day long, did the Redeemer visit and refresh his heart. Could the trees of the wood speak, they would tell what sweet communion he and his Christian brethren had under their shade enjoyed with their God. "Sometimes as I have been walking," he continues, "my soul would make such sallies, that I thought it would go out of the body. At other times I would be so overpowered with a sense of God's infinite majesty, that I would be constrained to throw myself prostrate on the ground, and offer my soul as a blank in his hands, to write on it what he pleased."—Vol. I. pp. 78, 79.

"From hence he went again to Bristol, having received many and pressing invitations. Multitudes came out on foot to meet him, and some in coaches, a mile without the city: and the people saluted and blest him as he passed along the street. He preached about five times a week to such congregations, that it was with great difficulty he could make way along the crowded aisles to the reading desk. "Some hung upon the rails of the organ-loft, others climbed upon the leads of the church, and altogether made the church so hot with their breath, that the steam would fall from the pillars like drops of rain." When he preached his farewell sermon, and said to the people that perhaps they might see his face no more, high and low, young and old, burst into tears. Multitudes after the sermon followed him home weeping: the next day he was employed from seven in the morning till midnight in talking and giving spiritual advice to awakened hearers; and he left Bristol secretly in the middle of the night, to avoid the ceremony of being escorted by horsemen and coaches out of the town."—Vol. I. p. 79.

"The same flood of popularity followed him in London. He was invited to preach at Cripplegate, St. Anne's, and Foster-Lane churches, at six on Sunday morning, and to assist in administering the sacrament: so many attended, that they were obliged to consecrate fresh elements twice or thrice, and the stewards found it difficult to carry the offerings to the communion-table. Such an orator was soon applied to by the managers of various charities; and as his stay was to be so short, they obtained the use of the churches on weekdays. It was necessary to place constables at the doors within and without, such multitudes assembled; and on Sunday mornings in the latter months of the year, long before day, you might see the streets filled with people going to hear him, with lanthorns in their hands. Above a thousand pounds were collected for the

charity children by his preaching—in those days a prodigious sum, larger collections being made than had ever before been known on like occasions. A paragraph was published in one of the newspapers, speaking of his success, and announcing where he was to preach next: he sent to the printer, requesting that nothing of this kind might be inserted again; the fellow replied, that he was paid for doing it, and that he would not lose two shillings for any body. The nearer the time of his departure approached, the more eager were the people to hear him, and the more warmly they expressed their admiration and love for the preacher. They stopt him in the aisles and embraced him; they waited upon him at his lodgings to lay open their souls; they begged religious books of him, and entreated him to write their names with his own hand: and when he preached his farewell sermon, here, as at Bristol, the whole congregation wept and sobbed aloud. At the end of the year he left London, and embarked at Gravesend for Georgia.”—Vol. I. p. 80.

‘Whitefield sailed from the Downs for Georgia, a few hours only before the vessel which brought Wesley back from thence cast anchor there. The ships passed in sight of each other, but neither of these remarkable men knew that so dear a friend was on the deck at which he was gazing.’ As soon as Wesley landed however, he learned the facts, and (according to his usual custom on such occasions,) cast lots, and sent the result to Whitefield, (for it was still possible to communicate with the vessel in the offing,) in the following letter. “When I saw God, by the wind which was carrying you out, brought me in, I asked council of God. His answer you have enclosed.” The enclosure was a slip of paper, with this sentence—“Let him return to London.” Whitefield who never fell into this superstition, on receiving this singular letter, reviewed the circumstances in which he was placed, the engagements he was under, the reasons which induced him to believe himself called by God to Georgia, and the inconsistency of returning to London in obedience to a *lot*, and having prayed to God, determined to proceed on his voyage. Whitefield afterwards published these facts,

which otherwise would have been known only to himself and Wesley.

“‘We sailed immediately,’ he adds. ‘Some months after, I received a letter from you at Georgia, wherein you wrote words to this effect: ‘though God never before gave me a wrong lot, yet perhaps he suffered me to have such a lot at that time, to try what was in your heart.’ ‘I should never,’ says Whitefield, ‘have published this private transaction to the world, did not the glory of God call me to it. It is plain you had a wrong lot given you here, and justly, because you tempted God in drawing one.’ Whitefield afterwards, in his remarks upon Bishop Lavington’s book, refers to this subject in a manner which does him honour. ‘My mentioning,’ he says, ‘Mr. Wesley’s casting a lot on a private occasion, known only to God and ourselves, has put me to great pain.—It was wrong in me to publish a private transaction to the world; and very ill-judged to think the glory of God could be promoted by unnecessarily exposing my friend. For this I have asked both God and him pardon years ago. And though I believe both have forgiven me, yet I believe I shall never be able to forgive myself. As it was a public fault, I think it should be publicly acknowledged; and I thank a kind Providence for giving me this opportunity of doing it.’—Vol. I. p. 73.

We have been particular in giving this anecdote, as it exhibits the peculiar failings of these excellent men. Wesley, notwithstanding ‘God gave him this wrong lot,’ and afterwards many others of the same kind, never renounced his superstition. He continued through life, when deliberating on any proposed action, especially if he had any doubts or hesitancy concerning it, to resort to sortilege in some form or other. But Wesley, if superstitious, was conscientious; and remarkable for coolness, self-possession and self-government. Whitefield, though not less conscientious, was quick in his feelings, and sometimes rashly supposed that the glory of God required him to do what, in cooler moments, he condemned. Yet, if he resembled the Apostle Peter in rashness, he resembled him also, in his quick, deep, and pungent conviction of his fault, and in his open, and generous confession of it.

Whitefield proceeded to Georgia,

and during a residence of three months there, experienced none of those vexations which had embittered Wesley's life among the colonists; for 'though he discharged his duty with equal fervour and equal plainness, he never attempted to revive obsolete forms, nor insisted upon unnecessary scruples.'

During Wesley's voyage to Georgia, and while residing there, he had formed and cultivated an acquaintance with a band of Moravians, which went to the same colony. He admired their meekness, humility, and condescension in performing the meanest offices for the passengers, refusing all recompense, and saying that the service did them good. He still more admired their unshaken faith, and fearlessness of death. Returning to London, filled, as we have seen, with doubts, and overwhelmed with distress and despondency, he repaired immediately to a number of the Moravian brethren, for advice and instruction, and especially to Peter Bohler. 'This man, says Southey, a person of no ordinary powers of mind, became Wesley's teacher: it is no slight proof of his commanding intellect, that he was listened to as such.' At this time forty or fifty persons, including the Moravians, agreed to meet weekly, and drew up the fundamental rules of their society, "in obedience to the command of God by St. James, and by the advice of Peter Boehler." In these rules, drawn up by the advice of this Moravian, we see the commencement of the organization of Methodism.—They regulated the "band-meetings"—the "love-feasts"—the terms of admitting members, and the manner of admonishing and dismissing them. When Boehler, soon after, departed for Georgia, "O what a work," says Wesley "has God begun, since his coming into England. Such a one as shall never come to an end till Heaven and earth pass away."—Wesley himself however was at this time 'in the darkest and most unsatisfactory state of his progress.' Hear-

ing that his brother Charles had attained 'efficient faith',—

"He continued himself the three following days under a continual sense of sorrow and heaviness:—this was his language;—'Oh, why is it that so great, so wise, so holy a God will use such an instrument as me! Lord, let the dead bury their dead! But wilt thou send the dead to raise the dead? Yea, thou sendest whom thou *wilt* send, and showest mercy by whom thou *wilt* show mercy, Amen! Be it then according to thy will! If thou speak the word, Judas shall cast out devils.' And again he thus expressed himself. 'I feel that I am *sold under sin*. I know I deserve nothing but wrath, being full of all abominations. All my works, my righteousness, my prayers, need an atonement for themselves. I have nothing to plead.—God is holy, I am unholy.—God is a consuming fire, I am altogether a sinner, meet to be consumed.—Yet I hear a voice,—Believe and thou shalt be saved. He that believeth is passed from death unto life.—Oh let no one deceive us by vain words as if we had already attained this faith! By its fruits we shall know.—Saviour of men, save us from trusting in any thing but Thee! Draw us after thee! Let us be emptied of ourselves, and then fill us with all peace and joy in believing, and let nothing separate us from thy love in time or eternity.' This was his state till Wednesday, May 24th, a remarkable day in the history of Methodism, for upon that day he dates his conversion;—a point, say his official biographers, of the utmost magnitude, not only with respect to himself, but to others.'—Vol I. p. 87.

'After his new birth, he continued about a fortnight in heaviness because of manifold temptations—in peace, but not in joy.' He was also "sawn asunder," as he expresses it, with doubts, especially on the question whether every true believer, is *assured*—so 'he determined to visit the Moravians at Herrnhut, in the hope that "conversing with those holy men, who were themselves living witnesses of the full power of faith, and yet, able to bear with those that are weak, would be a means of so establishing his soul, that he might go on from faith to faith and from strength to strength."

"They travelled on foot to Cologne, went up the Rhine to Mentz, and were received at Frankfort by Peter Boehler's father. The next day they reached Marien-

born, where Zinzerdorf had a family of disciples, consisting of about fifty persons, gathered out of many nations. 'And here,' says Wesley, 'I continually meet with what I sought for,—living proofs of the power of faith; persons saved from inward as well as outward sin, by the love of God shed abroad in their hearts; and from all doubt and fear, by the abiding witness of the Holy Ghost given unto them.'

"Here he collected the opinions of the Count upon those peculiar points of doctrine in which he was most interested: they were fully delivered in a conference for strangers; and in reply to the question, Can a man be justified and not know it? and they were to this effect: 1. Justification is the forgiveness of sins. 2. The moment a man flies to Christ, he is justified; 3. and has peace with God, but not always joy: 4. nor perhaps may he know he is justified till long after; 5. for the assurance of it is distinct from justification itself. 6. But others may know he is justified, by his power over sin, by his seriousness, his love of the brethren, and his hunger and thirst after righteousness, which alone proves the spiritual life to be begun. 7. To be justified is the same thing as to be born of God:—here Wesley remarks, no; this is a mistake. Lastly, 8. When a man is awakened he is begotten of God, and his fear and sorrow, and sense of the wrath of God, are the pangs of the new birth. These were not the tenets which Wesley had learnt from Peter Boehler, who seems more than any other man to have possessed, at one time, a commanding influence over the English aspirant. He taught thus; 1. When a man has a living faith in Christ, then he is justified; 2. this living faith is always given in a moment; 3. and in that moment he has peace with God; 4. which he cannot have without knowing that he has it; 5. and being born of God he sinneth not; 6. and he cannot have this deliverance from sin without knowing that he has it.

"Both statements Wesley noted in his journal, expressing no opinion upon either, though undoubtedly he agreed with Boehler."—Vol. I. pp. 98—99.

After remaining a fortnight at Marienborn, they proceeded to Herrnhut, where was the principal establishment of the brethren, and where he became acquainted with the singular regulations of their community. His admiration of the Moravians, probably had no small effect on the organization, which he afterwards gave to Methodism. "I would gladly," he says, "have spent my life here; but my Master calling me to labour in another part of his vineyard, I

was constrained to take leave of this happy place." 'After a fortnight's tarriance, therefore, he departed on foot, as he came, and returned to England.'

Nothing, in the early history of Wesley, is more remarkable than his unsettled, wavering, indistinct and erroneous views of religious truth.—Whether this was the effect of a misplaced confidence in his logical skill, or, as Southey suggests, was owing to the minority of an intellect, whose progress to maturity was slow in proportion to the vigour and stability which it was destined finally to acquire, may perhaps be doubted.—The fact, however, is obvious. He describes himself in the commencement of his theological studies, 'as utterly lost in the labyrinth of Lutheran and Calvinist authors,' especially on the subject of faith—'not being able to find out what the error was, nor yet to reconcile this uncouth hypothesis, either with reason or common sense.' At this time, it is probable, he was on the most intimate terms with Law, whose writings certainly cannot be charged with 'magnifying faith to such an amazing size, that it hid all the rest of the commandments'—a fault which he ascribes to 'the Lutheran and Calvinist authors.' Several English writers, 'relieved him a little.' 'Only when they interpreted Scripture different ways, I was often' he says, 'much at a loss.' 'But it was not long before Providence brought me to those who shewed me a sure rule of interpreting scripture, consensus veterum:—Quod ab omnibus, quod ubique, quod semper creditum.'

Nor was it long before I bent the bow too far the other way: by making antiquity a co-ordinate rather than sub-ordinate rule with scripture; by admitting several doubtful writings; by extending antiquity too far; by believing more practices to have been universal in the ancient church than ever were so; by not considering that the decrees of a provincial synod could bind only that province, and the decrees of a general synod only those provinces whose representatives met therein;

that most of those decrees were adapted to particular times and occasions and consequently, when those occasions ceased, must cease to bind even those provinces. These considerations insensibly stole upon me as I grew acquainted with the mystic writers, whose noble descriptions of union with God and internal religion, made every thing else appear mean, flat, and insipid. But in truth they made good works appear so too: yea, and faith itself, and what not? They gave me an entire new view of religion, nothing like any I had before. But alas! it was nothing like that religion which Christ and his Apostles loved and taught. I had a plenary dispensation from all the commands of God; the form was thus: Love is all; all the commands beside are only means of love: you must choose those which you feel are means to you, and use them as long as they are so. Thus were all the bands burst at once; and though I could never fully come into this, nor contentedly omit what God enjoined, yet, I know not how, I fluctuated between obedience and disobedience. I had no heart, no vigour, no zeal in obeying, continually doubting whether I was right or wrong, and never out of perplexities and entanglements. Nor can I at this hour give a distinct account, how or when I came a little back toward the right way; only my present sense is this, all the other enemies of Christianity are triflers, the mystics are the most dangerous; they stab it in the vitals, and its most serious professors are most likely to fall by them."—Vol. I. pp. 71, 72.

This was written when he was returning from America. We have seen how he afterwards became acquainted with Peter Boehler. The sentiments which he received from him, were so different from those taught him by William Law, that Wesley wrote to the latter, severely reproving him, for not giving a due importance to faith. 'Now sir, says Wesley, suffer me to ask, how you will answer it to our common Lord, that you never gave me this advice? Why did I scarcely ever hear you name the name of Christ? never so as to ground any thing upon faith in his blood?'

In all this fluctuation of opinion, this leaning to one human authority, and then another, we see a great want of implicit faith in the divine testimony, together with a diffidence in his own judgment, which increased perhaps by finding that his logick detected in-

consistences in the system of his teachers, while it failed to lead him in the path to divine truth. This fluctuation of opinion, and want of confidence in his own judgment is the more remarkable in a man, who rarely, in a long life, changed his course of conduct through the advice or arguments of others.

This continual fluctuation of opinion in Wesley, is strikingly contrasted with the steady, consistent, scriptural views of Whitefield. The latter, from the commencement of his spiritual course, seems to have cordially received the doctrines of grace. Continual 'growth in grace, and in the knowledge of our Lord Jesus Christ,' served to confirm his faith in these doctrines, and to increase their importance in his estimation.

With all his heart he believed in those doctrines of the Gospel which are called Calvinistic, and impelled by the emotions which they are fitted to excite, he exhibited them in his preaching with powerful and unparalleled effect.

Soon after Wesley returned from Germany, Whitefield also arrived in London from America. His object in returning was to receive Priest's orders, and to raise funds for an Orphan House in Georgia. According to his earnest prayers, he was ordained by "good Bishop Benson," but the business of raising money for the Orphan House detained him some time in England. At Kingswood, near Bristol he commenced preaching in the fields, to a collection of Colliers who worked in the neighbourhood. There was no church in which they could meet, which seemed a good excuse for the irregularity of field preaching, but soon became *necessary*, as the pulpits in which either he or Wesley had once preached were generally denied to them in future. He stood upon a mount in a place called Rose Green. "I thought" says he, "I might be doing the service of my Creator, who had a mountain for his pulpit and the heavens for his sounding-board."

Having once taken the field, he was soon encouraged to persevere in so promising a course. All the churches being now shut, and, as he says, if open, not able to contain half that came to hear, he went again to Kingswood: his second audience consisted of some two thousand persons, his third from four to five thousand, and they went on increasing to ten, fourteen, twenty thousand. "The sun shone very bright," he says, "and the people standing in such an awful manner around the mount, in the profoundest silence, filled me with holy admiration. Blessed be God for such a plentiful harvest. Lord, do thou send forth more labourers into thy harvest!" On another occasion, he says, "The trees and hedges were full. All was hush when I began: the sun shone bright, and God enabled me to preach for an hour with great power, and so loud, that all, I was told, could hear me. Blessed be God Mr. — spoke right; *the fire is kindled in the country!*"—"To behold such crowds standing together in such an awful silence, and to hear the echo of their singing run from one end of them to the other, was very solemn and striking. How infinitely more solemn and striking will the general assembly of the spirits of just men made perfect be, when they join in singing the song of Moses and the Lamb in Heaven!" Yet he says, "As the scene was new, and I had just begun to be an extempore preacher, it often occasioned many inward conflicts. Sometimes, when twenty thousand people were before me, I had not, in my own apprehension, a word to say, either to God or them. But I never was totally deserted; and frequently (for to deny it would be lying against God) so assisted, that I knew by happy experience what our Lord meant by saying, *out of his belly shall flow rivers of living water.*" The deep silence of his rude auditors was the first proof that he had impressed them; and it may well be imagined how greatly the consciousness and confidence of his own powers must have been increased, when, as he says, he saw the white gutters made by the tears which plentifully fell down their black cheeks—black as they came out of their coal-pits. "The open firmament above me," says, he, "the prospect of the adjacent fields, with the sight of thousands and thousands, some in coaches, some on horseback, and some in the trees, and at times all affected and drenched in tears together; to which sometimes was added the solemnity of the approaching evening, was almost too much for, and quite overcame me."—Vol. I. p. 118.

At the earnest request of Whitefield, Wesley came from London to Bristol.

"Wesley had never been at Bristol before: Whitefield received him there, and introduced him to persons who were prepared to listen to him with eager and intense belief: "Help him, Lord Jesus," says Whitefield, "to water what thy right hand hath planted, for thy mercy's sake!" Having thus provided so powerful a successor, he departed. Wherever he took his leave, at their places of meeting, there was loud weeping: "Oh," he exclaims, "these partings!" When he forced himself away, crowds were waiting at the door to give him a last farewell, and near twenty friends accompanied him on horseback. "Blessed be God," says he, "for the marvellous great kindness he hath shown me in this city! Many sinners, I believe, have been effectually converted; numbers of God's children greatly comforted; several thousands of little books have been dispersed among the people; about two hundred pounds collected for the orphan house; and many poor families relieved by the bounty of my friend, Mr. Seward. Shall not these things be noted in my book? God forbid they should not be written on the tables of my heart. Even so, Lord Jesus!"—Vol. I. p. 121.

"On the day before his departure he set Wesley an example of field-preaching, which the latter, notwithstanding his repugnance at first, soon followed with great satisfaction and effect. When Whitefield reached London, he commenced field-preaching there also.

"His favourite ground upon week-days was Kennington-Common, and there prodigious multitudes gathered together to hear him; he had sometimes fourscore carriages, (in those days no inconsiderable number for London to send forth on such an occasion,) very many horsemen, and from 30 to 40,000 persons on foot: and both there, and on his Sunday preachings in Moorfields, when he collected for the orphan-house, so many half-pence were given him by his poor auditors, that he was wearied in receiving them, and they were more than one man could carry home."

"While he was engaged in this triumphant career, Wesley arrived, and on the day after his arrival accompanied him to Blackheath, expecting to hear him preach: but when they were upon the ground, where about 12 or 14,000 persons were assembled, Whitefield desired him to preach in his stead. Wesley was a little surprised at this, and somewhat reluctant, for he says nature recoiled; he did not however refuse, and being greatly moved with compassion for the rich that were present,

he addressed his discourse particularly to them: "Some of them seemed to attend, while others drove away with their coaches from so uncouth a preacher."—Vol. I. p. 133.

Whitefield was at this time twenty-five years of age. Wesley was thirty-six. Some account of the peculiar manner of preaching, by which such new and wonderful effects were produced, will probably gratify those of our readers who have not access to the volumes before us. Whitefield's person, and manner, and genius, are thus described by Southey.

"The man who produced this extraordinary effect had many natural advantages. He was something above the middle stature, well proportioned, though at that time slender, and remarkable for a native gracefulness of manner. His complexion was very fair, his features regular, his eyes small and lively, of a dark blue colour: in recovering from the measles he had contracted a squint with one of them; but this peculiarity rather rendered the expression of his countenance more rememberable, than in any degree lessened the effect of its uncommon sweetness. His voice excelled both in melody and compass, and its fine modulations were happily accompanied by that grace of action which he possessed in an eminent degree, and which has been said to be the chief requisite of an orator. An ignorant man described his eloquence oddly but strikingly, when he said, that Mr. Whitefield preached like a lion. So strange a comparison conveyed no unapt a notion of the force and vehemence and passion of that oratory which awed the hearers, and made them tremble like Felix before the apostle. For believing himself to be the messenger of God, commissioned to call sinners to repentance, he spoke as one conscious of his high credentials, with authority and power; yet in all his discourses there was a fervent and melting charity, an earnestness of persuasion, an outpouring of redundant love, partaking the virtue of that faith from which it flowed, inasmuch as it seemed to enter the heart which it pierced, and to heal it as with balm."—Vol. I. pp. 79, 80.

"The theatrical talent which he displayed in boyhood, manifested itself strongly in his oratory. When he was about to preach, whether it was from a pulpit, or a table in the streets, or a rising ground, he appeared with a solemnity of manner, and an anxious expression of countenance, that seemed to show how deeply he was

possessed with a sense of the importance of what he was about to say. His elocution was perfect. They who heard him most frequently could not remember that he ever stumbled at a word, or hesitated for want of one. He never faltered, unless when the feeling to which he had wrought himself overcame him, and then his speech was interrupted by a flow of tears. Sometimes he would appear to lose all self-command, and weep exceedingly, and stamp loudly and passionately; and sometimes the emotion of his mind exhausted him, and the beholders felt a momentary apprehension even for his life. And, indeed, it is said, that the effect of this vehemence upon his bodily frame was tremendous; that he usually vomited after he had preached, and sometimes discharged in this manner, a considerable quantity of blood. But this was when the effort was over, and nature was left at leisure to relieve herself. While he was on duty, he controlled all sense of infirmity or pain, and made his advantage of the passion to which he had given way. 'You blame me for weeping,' he would say, 'but how can I help it, when you will not weep for yourselves, though your immortal souls are upon the verge of destruction, and, for aught I know, you are hearing your last sermon, and may never more have an opportunity to have Christ offered to you.'"
Vol. II. pp. 107, 108.

"Whitefield indulged in an histrionic manner of preaching which would have been offensive, if it had not been rendered admirable by his natural gracefulness and inimitable power."

"Perfect as it was, histrionism like this would have produced no lasting effect upon the mind, had it not been for the unaffected earnestness and the indubitable sincerity of the preacher, which equally characterized his manner, whether he rose to the height of passion in his discourse, or won the attention of the motley crowd by the introduction of familiar stories, and illustrations adapted to the meanest capacity."
Vol. II. p. 108.

"Hume pronounced him the most ingenious preacher he had ever heard; and said, it was worth while to go twenty miles to hear him."—Vol. II. p. 109.

We were surprised to find so little in Southey's work descriptive of the personal appearance and manner of his hero; especially when he is so full in the description of Whitefield. It appears incidentally that Wesley

was small in his person, and of a most conciliating, winning aspect and address. It appears from a note (p. 27,) of the life of Whitefield that—

“The Rev. John Wesley was of the inferior size, his visage marked with intelligence, singularly neat and plain in his dress, a little cast in his eye, observable on particular occasions; upright, graceful, and remarkably active. His understanding, naturally excellent and acute, was highly stored with the attainments of literature: and he possessed a fund of anecdote and history, that rendered his company as entertaining as instructive. His mode of address in public was chaste and solemn, though not illuminated with those coruscations of eloquence which marked, if I may use that expression, the discourses of his rival George Whitefield; but there was a divine simplicity, a zeal, a venerableness in his manner, which commanded attention, and never forsook him in his latest years; when at four score he retained still all the liveliness of vigorous old age.”—p. 27.

John Nelson, and his converts, who in great distress of mind had heard Whitefield but had not received relief, thus describes Wesley's first preaching in Moorfields.

“Oh!” says he, “that was a blessed morning for my soul! As soon as he got upon the stand, he stroked back his hair and turned his face towards where I stood, and I thought he fixed his eyes on me. His countenance struck such an awful dread upon me before I heard him speak, that it made my heart beat like the pendulum of a clock; and when he did speak, I thought his whole discourse was aimed at me.” Nelson might well think thus, for it was a peculiar characteristic of Wesley in his discourses, that in winding up his sermons,—in pointing his exhortations and driving them home,—he spoke as if he were addressing himself to an individual,

so that every one to whom the condition which he described was applicable, felt as if he were singled out; and the preacher's words were then like the eyes of a portrait, which seem to look at every beholder. “Who,” said the preacher, “Who art thou, that now seest and feelest both thine inward and outward ungodliness? Thou art the man! I want thee for my Lord, I challenge *thee* for a child of God by faith. The Lord hath need of *thee*. Thou who feelest thou art just fit for hell, art just fit to advance his glory,—the glory of his free grace, justifying the ungodly and him that worketh not. O come quickly! Believe in the Lord Jesus: and *thou*, even *thou*, art reconciled to God.” And again,—“Thou ungodly one, who hearest or readest these words, thou vile, helpless, miserable sinner, I charge thee before God, the Judge of all, go straight unto him, with all thy ungodliness! Take heed thou destroy not thine own soul by pleading thy righteousness more or less. Go as altogether ungodly, guilty, lost, destroyed, deserving, and dropping into hell; and thou shalt then find favour in His sight, and know that He justifieth the ungodly. As such thou shalt be brought unto the blood of sprinkling, as an undone, helpless, damned sinner. Thus look unto Jesus! There is the lamb of God, who taketh away thy sins! Plead thou no works, no righteousness of thine own! No humility, no contrition, sincerity! In no wise! That were in very deed to deny the Lord that bought thee. No. Plead thou singly, the blood of the covenant, the ransom paid for thy proud, stubborn, sinful soul.”—Vol. I. p. 195.

Southey contrasts the preaching of Whitefield, and that of Wesley in the following manner: “They [the Scotch] had been startled by the thunder and lightning of Whitefield's oratory; but they were as unmoved by the soft, persuasive rhetoric of Wesley, as by one of their own Scotch misters.”

Literary and Philosophical Intelligence

Col. Trumbull, of New-York, has presented to Yale College, a portrait of his father, the Senior Governor *Trumbull*, of Connecticut. The picture was taken by his son, when Governor Trumbull was at the age of 72, just at the close of the revolutionary struggle,

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and when he was voluntarily retiring from office and public employment.

The annual commencement of Yale College was held in this city, on the 12th instant.—*Exercises*.—Salutatory Oration in Latin, by David Greene,

Stoneham, Mass.—Oration "on the conduct of our ancestors towards the Aborigines of this country:" by Frederick W. Lord, Lyme, Con. Oration "on the distinction between classical and romantic poetry:" by Joseph Stansbury, New-York.—Dissertation "on embracing too wide a compass of knowledge:" by Asa Child, Woodstock Con.—Oration "on employment as the means of happiness:" by Eli Smith, Northford, Con.—Dispute "on the propriety of a union among the nations of Europe, for the subversion of the Turkish Empire:" by Nathaniel Bouton, Norwalk, Con.; and Samuel Hooker Cowles, Farmington, Con.—Colloquy "on the usefulness of Missionary exertions:" by Frederick W. Lord, Lyme, Con.; and George E. Adams, Bangor, Maine.—Dispute "on the influence of philosophical criticism:" by Lemuel Whittlesey Belden, Wethersfield, Con.; and John Adams, Andover, Mass.—Dissertation "on the influence of great scenes and objects on the character:" by John Smith, Wethersfield, Con.—Oration "on the scepticism of men of acute sensibility:" by Josiah Brewer, Tyrington, Mass.—Dialogue, by Edward Rockwell, Winchester, Con.—Oration in Greek, by Oliver A. Shaw, Boston, Mass.—Oration "on the neglect of the principle of association in early life:" by John Mitchell, Saybrook, Con.—Dissertation "on the influence of virtuous principles on the pleasures of taste:" by Charles Atwood, Haverhill, Mass.—Colloquy, "on the comparative dignity of eloquence and poetry:" by Oliver A. Shaw, Boston, Mass.; and John Richards, Farmington, Con.—Oration "on the present as a state of moral discipline." with the Valedictory Address, by Henry White, New-Haven, Con.

The degree of A. B. was conferred on the following gentlemen, Alumni of the College.

George E. Adams, John Adams, Augustus A. Ade, A. Leopold Alexander, Charles R. Alsop, James Anderson, Charles Atwood, Dwight Baldwin, David W. Barton, Lemuel W. Belden, Alanson Benedict, William W. Billings, Nathaniel Blanchard, Nathaniel Bouton, John Boyd, Joseph H. Bradley, Josiah Brewer, Waldo Brown, Henry D. Bulkley, William Case, Paine W. Chase, Simeon Chase, Asa Child, Peter F. Clark, Thomas W. Coit, George

Cowles, Samuel H. Cowles, George F. Davenport, Lucius C. Duncan, Oran Eastman, Isaac Esty, Roswell Goodwin, Joseph Goodrich, John Goulding, David Green, Flavel Griswold, John A. Hempsted, Theodore Hinsdale, Enoch Huntington, Albert Judson, Asa H. King, Rodolphus Landfear, William Lester, Thomas P. Little, Frederick W. Lord, Erastus Maltby, William B. McCullough, John Mitchell, Isaac Peck, Henry B. Porter, Sanford J. Ranney, John Richards, Loren G. Robins, Charles Robinson, Edward Rockwell, Israel G. Rose, Oliver A. Shaw, Eli Smith, John Smith, Horatio N. Spencer, Joseph Stansbury, Edward A. Strong, Edwin B. Taintor, John A. Taintor, Alfred Terry, Edmund B. Vass, Henry White, Lewis P. Williamson.—67.

And on the following gentlemen:

Timothy J. Fox Alden, Alleghany College, Robert W. Alden, do. William E. Whitman, Middlebury College, Nathaniel L. Hooper, Harvard College, Horatio Sessions, Hamilton College.

The degree of A. M. was conferred on the following gentlemen, alumni of the College:

Henry Clary, George Spalding, Eleazer Brainard, Samuel Griswold, David Kimball, Wm. Mitchell, Thomas L. Shipman, Edward Turner, Henry B. Titus, James S. Huggins, Alexis Painter, Horace Smith, Joseph Hurlbut, Richard L. Nott, Randolph Stone, Roswell Stone, John W. Weed, Samuel Burrows, Thomas C. Perkins, Samuel H. Huntington, Leonard Withington, Wm. L. Clark, William H. Foote, Charles H. Olmsted, Alfred Chester, Lewis Weld, Isaac Orr, Warham Crooks, William Hodges, Martin Snell, Samuel Spring, Doct. Ansel Ives, Rev. Peter G. Clark.—33.

The degree of M. D. was conferred on the following gentlemen of the Medical Institution, viz.

Willoughby L. Lay, (1816) Alanson Abbe, Eldad Alexander, Charles Byington, Joseph Chadwick, Friend Cook, Erastus Curtis, Levi Dickinson, Lewis French, Horatio A. Hamilton, Joseph Peabody, Alfred C. Thompson, Richard Warner, Silas James.

The degree of D. D. was conferred on the Rev. David Dickson, of Edinburgh, Scotland.

At the annual commencement at

Harvard University, the degree of Bachelor of Arts was conferred on fifty nine young gentlemen graduates and the degree of Master of Arts on forty-eight gentlemen in course, and three out of course. The honorary degree of LL. D. was conferred on Ambrose Spencer, chief justice of New-York: Charles Jackson, of the Supreme Court of Massachusetts, and Joseph Story, of the U. S. Supreme Court. The degree of D. D. was conferred on Rev. William Allen, President of Bowdoin College, and Rev. Abel Abbott of Beverly.

At the commencement at Middlebury College, Aug. 8th, twenty-three persons were admitted to the degree of Bachelor of Arts, and four to that of Master of Arts. The honorary degree of Doctor of Laws was conferred on the Hon. Zephaniah Swift, of Connecticut.

The commencement at Hamilton College, was held on the 23d of Aug. The degree of Bachelor of Arts was conferred on eighteen, and that of Master of Arts on three persons. The degree of D. D. was conferred on the Rev. James Carnahan, of Georgetown, Col., and that of LL. D. on the Hon. John C. Calhoun, Sect'y of War.

At Burlington College, Vermont, on the 18th of August, the degree of Bachelor of Arts was conferred on five persons, and that of Master of Arts on two.

The commencement at Bowdoin College was held on the 5th instant. Twenty-one persons were admitted to the degree of Bachelor of Arts. The honorary degree of Doctor of Laws was conferred on Hon. William Wirt, Attorney General of the United States, and His Excellency Samuel Bell, Governor of N. Hampshire; and that of Doctor in Divinity on Rev. Ichabod Nichols, and Rev. Edward Payson, of Portland.

CUBA.

The island of Cuba is 390 common

leagues in length, and from 14 to 64 in breadth.

It contains only 620,980 inhabitants, of these 325,268 are slaves, 115,691 free people of colour, and only 290,021 whites.

Its wealth arising from Agriculture and Manufactures, consist in sugar, coffee, and tobacco plantations, pasture grounds, gardens, bee-hives, 38 distilleries of rum, 9 tan yards, 100 brick-kilns and 3 foundries.

The produce exported in five years, from 1815 to 1819, amounted to 1,031,794 boxes of sugar of 16 arrobes each; 1,420,174 arrobes of coffee, 111,468 of wax, 10,909 pipes of rum, 141,265 hogsheads of honey, and raw and undressed hides to the value of these products during those five years being 31,244,303 dollars.

The above mentioned produce was exported within the said term in 11,679 vessels from the port of the Havana, of these 2137 were under the Spanish flag, and 9542 under foreign flags.

The above exports yielded the state within that period 18,284,797 dollars, being annually, from the Havana, above 3,656,929 dollars, and 3 reals of plate—and by an exact calculation made from reports in the possession of the government it may be shewn, that the same duties in the ports of Matanzas and Quatrovillas, the proceeds of the lottery and tythes, would increase that sum in the district of Havana alone to 5 millions annually.

In five years the consumption of Havana is estimated at 24,445,150 dollars. The district of the Havana alone contains 779 large coffee plantations. The attention of the planters is turned almost wholly to the cultivation of sugar and coffee, although the soil is better adapted to tobacco than any other in America. The island has not the 12th part of the population of which it is capable, nor of which it actually stands in need. Half the population is black, and about one third slaves.

Phil. Gaz.

List of New Publications.

THEOLOGY.

A plea for the Theological Seminary at Princeton, N. J. By Philip Lindley. Second Edition.—Trenton.

God's Ways, not as our Ways. A Sermon, occasioned by the Death of the Rev. Samuel Worcester, D. D. Senior Pastor of the Tabernacle

Church in Salem, Mass. By Elias Cornelius, A. M. Surviving Pastor. Salem.

A Sermon on the Death of the Rev. Samuel Worcester, D. D. By the Rev. Professor Woods of Andover.

Damnable Heresies defined and described, in a Sermon preached in North Wilbraham, June 15, 1808, at the ordination of the Rev. Thaddeus Osgood, to the office and work of an Evangelist. By Joseph Lathrop, D. D. Pastor of the first Church in West-Springfield.—Brookfield, 1821.

Sermons by the late Rev. Joseph Lathrop, D. D. New Series. With a Memoir of the Author, written by himself.

Poems, Moral and Religious, for children and youth; by the Father of a Family. 18mo. Greenfield, Mass.

A Reply to the Review of Dr. Wyatt's Sermon, and Mr. Spark's Letters on the Protestant Episcopal Church, which originally appeared in the Christian Disciple at Boston, and subsequently in a separate form at Baltimore; in which it is attempted to vin-

dicare the Church from the charges of that review by a Protestant Episcopalian.

MISCELLANEOUS.

A New Universal Gazetteer, or Geographical Dictionary, containing a description of the various countries, provinces, cities, towns, seas, lakes, rivers, mountains, capes, &c. in the known world, with an Appendix, containing an account of monies, weights, measures, &c. &c. By Jedidiah Morse, D. D. A. A. S. S. H. S. and Richard C. Morse, A. M. Third Edition, revised and corrected. 8vo. New-Haven.

Miscellanies. By the Author of Letters on the Eastern States.

Elements of Orthography, in Four Parts. By Israel Alger, jun. 18mo. Boston.

An Etymological Dictionary, or Analysis of the English Language. By William Grimshaw 12mo. Philadelphia.

Judith, Esther, and other Poems. 18mo. Boston.

Religious Intelligence.

Report of the Directors of the Domestic Missionary Society.

TO the DOMESTIC MISSIONARY SOCIETY OF CONNECTICUT, and its vicinity, in session at Thompson, June, 19th, 1821.

Respected Fathers—Beloved Brethren and Friends—

The Missionaries who have been employed by your directors, the past year, are the Rev. Messrs. ROYAL TYLER, CYRUS W. GREY, JOSEPH KNIGHT, NATHANIEL FREEMAN, ROYAL C. ROBBINS, and STEPHEN W. BURRITT.

Four of these have laboured in the service of the Society among the people over whom they are settled in the ministry. By this means, these several churches and congregations have enjoyed the stated use and administration of the institutions and ordinances of the gospel, throughout the whole of the year. Without the continuance of this aid, they must, in all probability,

have been deprived of these privileges.

The Directors have laboured to effect the *permanent settlement* of their Missionaries, from the increasing conviction that this is the most useful appropriation of their funds; as it contributes directly to accomplish the object for which the Society was instituted—by diminishing the number of waste places, and rendering those once barren in a measure fruitful.

The fact, that no more occasional aid has been afforded the past year by itinerant Missionaries, has arisen, not from the low estimate formed of the importance of such labours, but from the want of means to defray the necessary expense. Numerous, urgent, and repeated applications have been made to the Board, by churches and societies in circumstances truly necessitous and affecting; and well qualified Missionaries might have been obtained to labour among them; but our reduced resources, to our grief and disappointment,

have greatly limited our operations. To no small number of applicants for aid, we have been obliged to return answer,—we know your wants, we feel for you in your desolate condition, we wish to help you, but we cannot—because our treasury is exhausted.

The Missionaries employed, have laboured with a zeal, activity and perseverance highly creditable to them; and their labours, through the spirit working with the word, have been effectual both to the building up of believers and the turning of sinners unto the Lord. One of them, in his Journal transmitted to the Directors, says: "When I commenced preaching among this people, it was a time of general stupidity in the church and society. I appointed a meeting for the church soon after I entered upon my labours; but so great was the indifference of the members, that very few attended; and at a public meeting appointed in the week, only eighteen persons assembled to hear the gospel. Finding it impracticable to assemble the church as a body, I resolved to visit and converse with each member individually, respecting the state of his mind, and the importance of engaging with more zeal in the active duties of religion. After visiting all the members of the church, I called a public meeting for the purpose of addressing them unitedly, and setting before them their responsibility as a church. All the members were present but two; and the meeting was unusually solemn and interesting. From this time, the aspect of things seemed to change. Every week, and almost every day, disclosed something more interesting. A spirit of prayer prevailed in the church, and no sooner had this taken place, than a number discovered unusual seriousness; the voice of the awakened sinner succeeded, and the joy of new-born souls praising the Redeemer. A general seriousness now prevailed through the society. Meetings on the Sabbath and in the week were full and solemn, and a considerable number eventually appeared to give evidence of a change of heart. Before the close of my labours I baptized twenty children and two adults; received eighteen to the communion of the church; and succeeded in healing unpleasant difficulties in the church society."

This is but one instance, among many which might be adduced, of the en-

couragement there is to labour in waste places, and of the value which eternity, it is believed, will stamp upon such labours.

The Directors could allow their Missionary to spend but a short time in this place, on account of their inability to support him for a longer period.

The D. M. S. originated in an application for counsel and aid from some broken down and impoverished places, to one of the district associations of the state. This body carried up the subject to the General Association,—by whom it was referred to a select committee—who reported the outlines of the present constitution. The declared object of the society, an object steadily and not in vain adhered to by the Directors through five successive years, "is to build up the waste places of Connecticut, by furnishing the destitute with religious instruction." Shall this object be abandoned? Shall it be relinquished as unattainable, and the desolate be consigned to perpetual desolation?

To show, that this need not be the disastrous issue, and in ardent hope that it will not, we submit to the society assembled, and to the clergy, churches, and congregations of Connecticut, the following plan:

The Directors are persuaded that the plan is practicable—as well as highly important, and that there are peculiar facilities and encouragements for attempting its accomplishment at the present time.

This State contains two hundred and ten churches of the Congregational order. Thirty of these are destitute of a settled minister,—including eight ordinary vacancies, that will soon, in the providence of God, supply themselves with pastors. This reduces the number which need assistance to twenty-three, or let it be stated at twenty-five. Some of these churches and congregations need but little aid to enable them to support the ministry: nor will they all, it is hoped, need that aid long, provided the embarrassments of a first settlement are surmounted. Most of them have some established funds, while a few have but very little strength remaining. Ten of these, at least, are so contiguously situated, that two of them by uniting, can maintain a minister without external aid. To execute such an arrangement, it would only be necessary to send suitable

Missionaries to labour among them, with a view to that object. This has been the obvious and progressive tendency of past exertions—though only incidentally directed to that end. Ten of the waste places that are vacant being thus disposed of, but fifteen remain to be provided for. Five of these might get along on each receiving one hundred and fifty dollars annually. The other ten would each require two hundred dollars a year,—amounting in the whole to two thousand seven hundred and fifty. According to this estimate, two thousand seven hundred and fifty dollars of charitable aid would enable all the destitute waste places of the State to enjoy, statedly, the privileges of the Sabbath, the sanctuary and the sacraments. To furnish this sum, there are two hundred and ten churches and congregations, which on an equal division, would average about thirteen dollars to each. Or, an annual contribution of fifteen dollars from every congregational society in the State, would produce three thousand one hundred and fifty dollars; a sum adequate, on the most liberal calculation, to meet the existing demands to build up the waste places of our beloved Zion.

But there is a great inequality in the resources of these ecclesiastical societies, let the amount to be raised be proportioned to their respective ability, and the whole may be more easily obtained. Were fifty of the two hundred and ten societies to contribute twenty-five dollars each; a hundred, fifteen dollars each; and the remaining sixty, five each,—the aggregate would be three thousand and fifty dollars.

The object may be accomplished in a manner still more easy. In each of the societies of the first class mentioned above, there are two persons at least, who can give, individually, five dollars a year,—thus reducing the proportion of the several congregations to which they belong to fifteen dollars. In each of the hundred of the second class mentioned, there is certainly one individual who can give five dollars a year—leaving only ten to be furnished by the congregation at large. In each of the sixty societies whose proportion is five dollars each, there must be five persons who can well afford respectively to contribute or subscribe a dollar from year to year. *This can be done.* There are in the State of Connecticut

fifty congregations who can each give twenty-five dollars a year, that their bereaved brethren and fellow-citizens may regularly enjoy those means of grace,—in the precious benefits of which they themselves so richly share. There are in the state one hundred other societies who can each collect fifteen dollars a year; and sixty more who can raise five. There are in the hundred and twenty towns which compose this enlightened and highly favoured christian community, one hundred and twenty persons who can each furnish ten dollars; one hundred and twenty more who can each contribute five; a thousand more who can each spare one; the same number who can spare half a dollar each; making in the whole more than three thousand dollars.

We make these several statements, not so much to recommend this precise course to the churches as to show at what a small expense to each church and society, so great a work of benevolence can be accomplished. We have no doubt that, if the subject is regularly proposed to the churches and congregations, and each goes through the form of making a contribution, the result will be a supply that shall cause the heart of the desolate to sing, and in its consequences give joy to angels. The prospect of giving to every church and society in the state a pastor, must touch the heart of the patriotic, the humane and the pious.

Peculiar are the facilities, encouragements and obligations for the performance of this work of christian charity; the inducements resulting from the combination of circumstances are indeed without a parallel. The original design of our ancestors in founding, under God, this long-flourishing republic,—the reproach of merely saying, “be ye warmed and clothed and fed,”—the increase of the productive resources of the whole by the cultivation of the lands that now lie waste—the comparative ease with which the work can be done—the inspired injunction to “communicate and forget not,”—the obligation arising from the privileges enjoyed; “freely ye have received, freely give,”—the mutual augmentation of happiness derived from the fact, that it is “more blessed to give than to receive;” the political and civil welfare of the state at large; the good of posterity; the increase of the love of christians in that intercommu-

nity of feeling which constitutes the bond of the churches of our common Lord; the abundant blessing of God on the means of his own appointment; the recent simultaneous revivals of religion—causing glory to dwell in our land; the continually brightening indications of Providence; the sweet privilege of labouring for the honour of Christ, the salvation of souls, and the glory of the triune God; the great design of human life; the shortness of time, approach of death, and the disclosing scenes of the last judgment; call upon us as ministers, as christians, and as men, accountable and immortal, to do with our might, and do quickly, what our hand findeth to do.

In the name of the Directors.

SAMUEL MERWIN.

New-Haven, June 15th, 1821.

Officers of the D. M. S. for the present year.

DIRECTORS.

Timothy Dwight, New-Haven; *Timothy Stillman*, Wethersfield; *Matthew Marvin*, Wilton; *Richard Hubbard*, Middletown; *John Hall*, Ellington; the Rev. Messrs. *Joel Hawes*, Hartford; *Caleb J. Tenney*, Wethersfield; *Samuel Merwin*, New-Haven; *Aaron Dutton*, Guilford; *Abel McEwen*, New-London; *Isaac Lewis, Jr.*, Greenwich; *Matthew R. Dutton*, Stratford; *Daniel Dow*, Thompson; *Joseph Harvey*, Goshen; *Lyman Beecher*, D. D. Litchfield; *Aaron Hovey*, Saybrook; *Wm. L. Strong*, Somers; and *Zephaniah Swift*, Derby.

Rev. Messrs. *Eleazer T. Fitch*, *Nathaniel W. Taylor*, and *Samuel J. Hitchcock*, and *Roger S. Skinner*, Esqrs. New-Haven; *Directors ex officio.*

Rev. NATHANIEL W. TAYLOR, *Secretary.*

SAMUEL J. HITCHCOCK, *Treasurer.*

ROGER S. SKINNER, *Auditor.*

CONNECTICUT EDUCATION SOCIETY.

The Committee of Appropriations of the Connecticut Education Society, submit the following Report for the year ending September 13, 1821:—

The whole sum appropriated to the beneficiaries of the Society during the year, including the avails of the Lewis, and Noyes, and Talcott donations, is two thousand six hundred and forty seven dollars. This has been distributed, in unequal portions, among forty-three individuals; making an average of \$61 58 cts. to each.

The beneficiaries in the Senior Class,

are—George E. Adams, Alanson Benedict, Nathaniel Bouton, William Case, Roswell Goodwin, Flavel Griswold, Rodolphus Landfear, William Lester, Oliver A. Shaw;—in the Junior Class, Henry Benedict, Horatio N. Brinsmade, George Carrington, Walter Colton, Solomon Lyman, Asabel P. Mills, Havey P. Peet, Ithamar Pillsbury, John Todd, Jared B. Waterbury;—in the Sophomore Class, Milton Badger, Samuel Bissell, Edwin Brewer, Gordon Hayes, Hiram W. Husted, Norman Pinney, Stephen Peet, Dudley Phelps, Judson A. Root, Joseph Whiting;—in the Freshman Class, Hiram P. Arms, Eliab Brewer, Elijah Carter, Samuel H. Fletcher, Austin O. Hubbard, William E. Hurlbut, Amasa A. Hayes, Justin Marsh, George Nichols, Bennett F. Northrop, Dennis Platt, Lyman J. Spalding.

Talcott and Noyes scholar for 1819–20, Leonard Bacon;—for 1820–21, Nathaniel Bouton. The Lewis scholar for 1819–20, Chester Isham;—for 1820–21, Oliver A. Shaw.

The Committee had last year occasion to state, and they have now to repeat, that although the number of beneficiaries the past year has been greater than in any preceding year, yet, from the exhausted state of the Treasury, it has been necessary to reduce the appropriations. Notwithstanding the exertions which the young men have made, by teaching schools, and in various other ways, to procure the means of support for themselves, they are still left in debt. In some instances, it is to be feared, their efforts to carry forward their studies, and at the same time to defray the expenses of their education, have been greater than their constitutions could sustain. A reduction of the number of beneficiaries is unavoidable, unless, in some way or other, more adequate provision can be made for their support.

In behalf of the Committee,

JEREMIAH DAY, *Chairman.*

RELIGION AMONG SEAMEN.

Extract of a Letter dated New-York, 24th Sept. 1821.

For the information of those around you who are interested in the spiritual welfare of seamen, I will state that their ease is exciting an increased attention here. Since the first raising

the Bethel flag in the early part of the summer, meetings have been held on board of vessels two, three and four evenings in the week, which have been generally interesting and not unfrequently affecting, but always profitable. Generally well attended by seamen of every grade from the commandant down to the lowest man and frequently over crowded. The stated meetings in the Mariner's Church are on the Sabbath forenoon a sermon; afternoon from two to three o'clock prayer meeting; in the Evening a sermon; every Wednesday evening a Lecture; on the afternoon of the first Tuesday of every month the United General Prayer Meeting.

For these services they are dependent on the ministers in the city and others that may happen to be here. On a Sabbath in August, it happened that no minister could be procured. The Committee met at the Church at the usual hour in the morning, and being made acquainted with the fact of their disappointment, they resolved that the audience should not be sent away, but that they would try to make the day profitable to them by efforts of their own. They accordingly occupied the time with prayer and exhortation and in the evening did the same. At the close of the meeting one in particular, seemed rivited to his seat after the audience had retired. On being enquired of he seemed to be overwhelmed with a sense of his sin. He had, he said, with six others, come there to make sport and ridicule; but how changed, how awfully distressed, he could not leave his seat, he could not go from the house without first seeing one who had exhorted them, and beg to know what he must do to be saved. He had followed the seas a long time, had a good uncle in port, who had often wished him to come and make it his home at his house, but he had been inattentive to his intreaties, and spent his time and money in profligacy; he now for the first time saw his error (or felt it) and should now go to his uncle, and endeavour to prepare to meet his God. He expected to be despised and ridiculed by his companions, but that he could endure as a trifle. Six or eight others were deeply affected and stopped to enquire what they should do to be saved. At the close of each of the four meetings on board of vessels last week and the lecture in

their church, one or more mariners stopped, and with anxious solicitude made the same enquiry. On Friday evening, on board the vessel, an old veteran seaman, but a new born child of grace spoke with powerful effect to his brethren seamen of the wonderful dealings of a compassionate Saviour to his precious but hell deserving soul, and then upon his knees poured out his soul in supplications for their salvation. At the close of the two o'clock prayer meeting yesterday one came forward entreating what shall I do. I have followed the seas twenty years, and to day for the first time learned that there was a place for poor sailors in a church, and for the first time realized the presence of a God. I cannot leave this place so; you must stay and pray with and for me, and tell what a poor sailor can do. Several other seamen joining their anxious solicitations, and enquiring for mercy, the brethren were compelled to stay and spend most of the day in instructing and praying with and for them.

This is an account of what is passing here in one week, and what shall we say and what must we do. The work is the Lord's, and to him be all the praise and glory.

On Friday at evening, meeting with an acquaintance, an Episcopalian, pointing to the dock—he says, do you see that (it was the Bethel flag,) will you go there to night for me? My brother applied to me to go in his stead and I engaged that I would, but there is a young man under conviction and I must go and see him before every thing else. This I think looks well.

PEACE SOCIETIES.

Extract from the Fourth Annual Report of the Peace Society in London, 1820.

The Committee of the Society for the Promotion of Permanent and Universal Peace trust that through the encouragement and co-operation of their Christian brethren, the great principles they have endeavoured to exhibit and to promote, have already obtained a stability which gives the strongest conviction of their durable influence, and they may be allowed, from the eminence on which they believe the Society now stands, to look back on the events and vicissitudes which have marked their progress, grateful if they have been enabled successfully to in-

culcate those important truths, the consequences of which are so closely connected with the virtue and happiness of individual as well as social man.

They have ever considered, that principles so much in accordance with the lovely and peculiar character of our Holy Religion, so beautifully displayed in the temper and conduct of its Founder—so friendly to human improvement—so encouraging to moral exertion—so conducive to the well-being of man—must have their foundation in Immutable Truth. They wished to bring them to the test of honest inquiry—to the ordeal of deliberate investigation. The result has answered their expectations,—it has often exceeded them. A Society, originating with a few individuals, has seen its influence and its ramifications extending through a large portion of our own country; while the exertions and the success of our trans-atlantic brethren have been, perhaps, even more efficient and more encouraging than our own.

In connexion with our own efforts, it is to us a subject of the most complacent feeling, that among the great people so closely allied to us by common ancestry, by common language, and in so many respects by common institutions, there are numerous societies cordially co-operating with us in the promotion of our high and important objects. We have already slightly adverted to this, and we cannot refrain on this occasion from wafting across the Atlantic our sincerest and warmest congratulations to our American brethren, with our prayers for their continued, their rapidly increasing success.

During the past year, we have received considerable encouragement from the correspondence of our continental friends. Though the restraints upon public meetings in some countries, and the poverty of others, added to those Revolutions which have agitated many of them,—though these and other circumstances have prevented the establishment of Foreign Auxiliary Societies, yet we are persuaded that our cause is prospering. Its progress, its peaceful progress, disturbs not the superficialities of things, and may not, in consequence, be discerned by the careless observer; but a great change is manifestly going on in the hearts of men, and beneath the frozen surface of seeming indifference, mighty principles are at work, and will sooner or later ex-

hibit themselves in their benign influence.

One new Tract, No. 6, consisting of extracts from a sermon by Dr. Bogue, has been published by permission of the author; also editions of Nos. 2, 3, and 4; No. 2 in Dutch, and the Third Annual Report, have been printed, in all, 54,000 copies; making a total of 207,000 that have been printed since the formation of the Society. The sales and distributions this year are about 30,000. Tract No. 3, has been translated into Spanish, and an edition is in preparation. The amount of subscriptions and donations received this year is £413 8s. 1d. which the Committee lament to say falls considerably below the receipts of the previous year: and as a very extended field of labour is now open to them, the Committee earnestly solicit the attention of their friends to the collection of additional subscriptions, without which they will be unable to meet the demands on them, particularly for the translation of tracts and documents into foreign languages. They trust the exertions of their advocates will be stimulated by this appeal, and that while no opportunity is lost for circulating the tracts of the Society, they will be provided with the means of availing themselves of those encouraging circumstances which they hail as giving the promise that their great object may be finally accomplished. Several of the Auxiliaries are prosperously engaged in promoting the views of the Society. The Committee cannot, however, state accurately the number of Subscribers, from the want of returns. New Auxiliaries have been established at *Bath, Bristol, Southampton, Plymouth, and Stockton.*

Copies of the Tracts have been transmitted by a member of your Committee, when on the Continent, to the Kings of France and Spain, through the regular channels of communication. Much attention has been excited to the subject in Paris, and your Committee hope that some measures will soon be taken into that capital to promote the cause. Opportunities have been embraced for forwarding Tracts to different parts of the world; and from the seeds thus sown in the British dependencies and in different nations, may we not reasonably look for some fruit?

Extracts from the Third Report of the New-York Peace Society.

The Committee have to report, That their operations during the past year, have been much restricted for want of pecuniary means. The demands against the Society have, however, been nearly extinguished, and its resources will hereafter be employed in active operations. Since the last anniversary, the number of subscribers to the Society has been considerably increased, and its prospects are encouraging.

Of the various books and tracts on hand at the date of the last Report, the greater part has been distributed. The last Report also, and one hundred copies of the current numbers of "The Friend of Peace," taken on behalf of the Society, have been put into circulation.

Among the distributions to individuals living at a distance, the Committee think it proper to mention, that a copy of the several publications was conveyed to the Rev. Mr. Ward, of Serampore, before he embarked on his return to the mission in Bengal.

Your Committee are free to say, that every successive year since the formation of the Society has added to their regard for the object, and increased their confidence of its final success.

From the Boston Recorder.

STATE OF PERSIA.

[The author of the following remarks, on the State of Persia, is Capt. P. GORDON, who is now publishing, we believe, in England, the results of his observations on the countries through which he has travelled. He frequently called on Mr. HALL while at Bombay, and when he parted with him, put into his hands this memorandum. Mr. HALL writes that he is a member of the church of England, and appears to be a real friend to religion. The document is certainly a very interesting one, and may lead to further enquiries—perhaps to a new train of exertions for the enlargement of the kingdom of Christ.]

Memorandum on the moral and religious state of Persia, with some hints for the introduction of the Gospel.—1820.

Persia is sunk into the lowest state of

moral degradation; the vices of its inhabitants place them in very many points below the savage; lust, avarice, deceit and cowardice, are the most prominent features of their character, which is softened by a love of company and attention to complimentary forms.

The cruelty and avarice of the government, has a most salutary check in its imbecility; it cannot execute its decrees; its various principalities are kept together by the slenderest tie, and the death of the Shah can scarcely fail to involve his sons in wars with each other.

The service of Ali, is the established religion of Persia, but except about the chief seat of government, the Sunny sect is equally numerous, though somewhat reprobated; Jews as well as Arminian and other Christian sects are tolerated, and the most public acts of idolatrous worship, for the sake of participating with the priest in the produce of these shews. Heresy, as in most other bad governments, is used as a plea for the oppression of dissenters. The Arminians have been less vexed in some parts, since the English embassies gave Persia a new opinion of Christian dogs. Both Shiars and Sunnites* seem to esteem the Englishmen next to their own sect.

The relative degrees of happiness and prosperity, enjoyed by the different nations of the earth, correspond so exactly with their knowledge of God as revealed in Christ, that the coincidence cannot be accidental. It therefore follows, that Christianity would raise Persia from her present degraded condition. All who know her, even those who undervalue Christianity, and strip her chief ornaments, unanimously agree that it only can heal the woes and correct the vices of Persia; nought else can preserve her name, the only vestige now left of a mighty empire.

One point in which Mahomed differs most materially from Jesus, is in compounding with his disciples for sin, by allowing of a considerable degree of indulgence in it; this so far from keep-

* These are two great factions into which the Mahometans are divided. They answer in a great measure to the Karaites and Rabbinites among the Jews. The Shiars hold to the Koran as their only rule of faith and practice; the Sunnites hold certain traditions concerning their Prophet to be equally sacred as the Koran.

ing them within bounds, serves but to lead on to the grossest vices, which derive fresh stimulus from the hope of a sensual paradise: their vices produce appropriate punishment, and they well know that the service of sin is death.

The countenance which Mahomed gives his disciples in their lust, pride, avarice and cruelty, is the only bond which attaches them to his service; it would be best could they behold the meek and lowly Jesus exclaiming, "Come unto me, all ye that are weary and heavy laden, and I will give you rest. Deny yourselves and follow me. This would not fail to withdraw the Persians from the monster of desolation.

The present moment, offers greater facilities for the introduction of Christianity into Persia, than have occurred at any other period; the Moslem's sword has long since been broken; the sceptre has passed from him, and his banner is trampled upon; the crescent emits its last feeble ray, which scarcely warms the enthusiast, or guides the bewildered worshipper; the Christian character is in universal esteem; the country is accessible in every part; the language has become familiar, and the New Testament is circulated to a considerable extent, under the most favourable circumstances; as a pledge of affectionate remembrance of the Mullah MARTYN; "a man who ought not to be mentioned with mortals."

The means proper to be made use of, for the spread of the Gospel, in the present state of Persia, are Missionaries who would converse, argue with, and instruct those who choose to meet them, and distribute the Scriptures and Tracts throughout the country. The personal safety of the Missionary is sufficiently guaranteed to warrant the attempt to the most timid, even if accompanied by a family; but had Jesus and his disciples insured their personal safety, ere they ventured to teach, the temple would not have been yet destroyed.

Political considerations may also be urged in opposition to any steps being taken for the evangelization of Persia. But how can we better deserve her friendship than by imparting to her our best gift; the source of all our greatness. The attempt may be disliked, especially at first, but it cannot fail, if disinterested, to produce lasting esteem. True friendship forbids us to be offended at her rejection of a boon,

which we well know she cannot justly appreciate, until it becomes her own.

If it yet continues to be an object of British Indian policy, to maintain the independence, and increase the military strength of Persia, the soldier and the civilian will both declare, that to do this effectually, a radical change must take place in the morals of the country. How is this to be effected, but by the introduction of christianity? Is it reasonable, is it manly, to withhold such a gift for fear of giving offence.

It is not meant to urge a crusade, or even a Popish embassy, a cavalcade of Bishops, Priests, and Friars, but merely to shew, that it is our interest, as well as our duty, to Christianize Persia.

The Missionary, who obeying God rather than man, feels it his duty to violate the peace of Persia, will not desire to embroil the politicians in any disputes on his account, he will be on the footing of an offender, of a violator of the laws, and will not call on his country, but on his God. His blood, if shed, will, ere dry, cause them, not us, to blush, it will confirm the lesson they learned with surprise from Major Christie, that 'christians could die for them.

The facility with which India communicates with Shiraz, gives it a very decided advantage over any other city of Persia, as a missionary station; its distance from the Court, as well as from the Officers of the embassy, who could not with propriety countenance any violation of law, are also advantages.

A missionary for Shiraz, ought to be wise as a serpent, but harmless as a dove; arguments and disputes with Mullahs, would chiefly occupy him, and by shewing him the ground they at present take, for the defence of Mahomed, as well as the objections which appear to them most conclusive against him, would enable him to attack them in their weakest point, by tracts which may be circulated with ease throughout the country. The circulation of the New-Testament and translation of the Old, can both be very advantageously carried on at Shiraz, where there is reason to think Christianity has some admirers; the Old Testament is desirable on account of the slight knowledge, and the respect, which the Persians already have for many of its principal characters, and its close con-

nexion with the history of Persia : the scenery and imagery will be found quite their own. The prophecies concerning Jesus, will form a contrast, and appear more precise and applicable, than that by which they allege he announced the coming of Mahomed, as the comforter.

Attention to the degraded Jews of Shiraz, might become an instrument of introducing Christianity to their proud tyrants, and the gospel of the poor, could scarcely be preached in vain to these lost sheep of the house of Israel.

Being a healthy spot, Shiraz might be occupied by some missionary, whose health required a change of climate. Ispahan, offers a different scene from Shiraz, and would be a fine theatre for a bold preacher, who might in due time, sit with his Testaments, and eventually with his tracts, in the bazar, and let strangers know the new doctrine.

The Armenians of the Julfa superb, would have a claim for some part of his attention.

An itinerant missionary, or even a tourist, might in a few months, distribute many Testaments and tracts, without any personal risk whatever, and thus agitate the public mind very much, concerning the way to inherit eternal life. He might be supplied with books from India, both by Bushire and Bussorah, and from Astrachan by Teflis and Resht.

Success, alone, would cause disquietude, but when fruit began to appear, it would be too late to interrupt the sower, some of his seed would bring forth an hundred fold, it would cover the land.

A church once formed, would be protected in some degree, by the weakness of the government, and the dread it has of offending Russia or England ; but it would need its troubles and would be the better for them, and though there may be difficulties in the way of its formation, nothing can retard it so much, as withholding ourselves from the work.

SUMMARY.

Seven young men, students of the Theological School of the Dutch Reformed Church, at New-Brunswick, N. J. have been licensed as preachers of the Gospel.

Seven young men completed their

course of study on the 25th of July, at the Baptist Theological Seminary, at Philadelphia.

GREAT OSAGE MISSION.

Through the kindness of Dr. Goodsell, of Woodbridge, we are enabled to communicate intelligence from the Mission Family to the Great Osage Nation considerably later than any that has been published. It is pleasing to notice, that although our friends are at a great distance from us, the passage of this letter has been remarkably short. It is dated 6th of August, post marked St. Louis 17th, and received at New-Haven 12th inst. May we not indulge the hope that the time is not far distant when our missionary friends and the heathen around them, will be brought within a few days sail of us by means of steam boats, which shall measure this vast extent of inland waters.—*Rel. Intel.*

Missionary Boats, Osage River, Aug. 6, 1821.

Dear Sir,—Under the guidance of a kind Providence, I with my associates have arrived in the midst of the heathen Osage Nation. On Thursday the 2d ult. we came to the first Osage camp. Our first view of the sons and daughters of these western wilds, was highly flattering ; but for a more particular account you must wait till I can forward my Journal. A Chief who had been directed by his nation to wait our arrival, and give information, met us at the bank, with apparent pleasure. Next morning he started to call in the hunters and assemble a council. The Chiefs were gone on a Buffaloe hunt. This Chief said he should return in four days.

Friday, 3. Went several miles to view a site for our establishment. Good water privileges, timber and stone are not abundant ; but good land for cultivation is not wanting.

Saturday 4. Moved our boats up until shoal water stopped us. We are now a short distance to the north of the old village. The Osages have recently left their old village and built them new ones further westward. It is one of God's remarkable providences that we have been able to progress so far with our boats at this season of the year ; probably the like cannot be done oftener than once in ten years. A chief was asked why there was so much rain this year, he replied, he "supposed it was on account of the missionaries. They wanted water to come up with their boats, and they prayed, and the Great Spirit sent the rain ;" observing at the same time, that "when traders attempted to come up with boats, they never got them up, there no water."

We now consider ourselves as at our station ; we endeavour to thank the Lord for his many mercies. We have none sick, but some are feeble. Myself and children are in excellent health. Our

journey has been long, laborious and healthy. We believe this country to be healthy. The air circulates almost as well as upon the ocean; the land is sufficiently uneven to carry off the surplus water. I think many situations here would enapture most of my northern friends. You may talk about Prairies, but the eye must behold them to conceive of their grandeur. Capt. Boge departs in a few moments, you must therefore receive this empty sheet from your constant friend, &c.

SAMUEL NEWTON.

Mr. Sprague to the Domestic Secretary. Osage River, 14 miles above its junction with the Missouri, July 1, 1821.

I find that our maps do not very nicely represent this river. Governor Clark of St. Louis, has furnished us with one which is very exact, and will be of great assistance. There are forty three Islands from this to our station; and at each a ripple. The Osage has backwater up about twenty miles, and the current is so easy that we can row. We now have down the mast and all the rigging from deck, and slide along by the bushes which project over the river to a considerable distance. On Friday evening about dusk, we entered the Osage, after twenty days labour, and average six or seven miles per day, from St. Louis. We are now in hopes of making greater progress.

Our pilot having never navigated the Missouri, was not furnished with a suitable quantity of ropes. This circumstance occasioned considerable delay. I believe it best, in ascending the Missouri, either to have no sail at all, or to have more than we had; at least a top sail in addition. Should a family be sent to the Council Bluffs, two good warps, one cordell, and two skiffs will be necessary for each boat. The boats, if more than one, should be entirely separate from each other. One should be used for the other the stock of property; for the other to be used for the other. One hour or two. Fifteen men, one command-er, for a boat. A warp, is a rope of eight or ten hundred yards, one end carried forward in a skiff, and tied to a tree or a rock, and by pulling at the other end which remains on board, the boat is drawn up. A cordell is also a rope, one end of which is tied to the top of the mast, while the other is taken on shore and drawn forward by eight or ten men. We have one regular blacksmith along, who will doubtless stay with us some time after our arrival. We had occasion to make a steering oar pin while on the Mississippi. Being unable to get at our tools,

we made use of the stove to heat the iron, the head of our axe for an anvil, and that of another for a hammer, and the edge of a third for a chisel. The Missouri river was, perhaps never higher than it now is. It is hard to ascend—a heavy current.—The banks are bluff, perhaps a third of the way, and timbered principally with cotton wood, oak, hickory, sickamore, and a very little sugar maple. Cotton is here cultivated. I have seen several fields of it.

Had I time, I would draw a map of the Osage River for you, with the Islands, that you might better judge of it.

The family I believe has never been in a state of more general health than at present.—*Am. Miss. Reg.*

The United States Ship Franklin is supplied with a Chaplain who possesses the spirit of a Missionary—and it may be hoped that in his stated congregation of seven or eight hundred men on board, he may succeed in winning some souls to Christ. His name is Stuart, lately from the Theological Seminary at Princeton. A library for the use of the seamen has been formed in the same ship, partly by donation, and partly by the subscription of one dollar each by the seamen themselves.—*Recorder.*

College at Serampore.—Dr. Marshman, in a letter, says—"Our College will be open to all; and no Pædobaptist, or Episcopalian, or Calvinist, or Arminian, or even Roman Catholic will ever be constrained to attend a lecture which would offend his conscience. We humbly trust that it will be a blessing to the cause; every pious youth who can make known the truth in English, may here receive what instruction he needs; every native youth of talents, Christian by mere profession, may here receive that Indian classical education, which will raise him in literature above the generality of the Brahmîns, while he is also instructed in the Scriptures, and enable him to defend and do honour to Christianity, whether he serve society in a legal, medical, or literary capacity, or be engaged in commerce; and from all these we may reasonably suppose that a body of native translators will be formed, which will improve the translations in their own language, far beyond what any foreigner will soon be able to do; and finally, every ingenious heathen youth, who loves knowledge, and is able to support himself, may attend the lectures in the college, and live out of it, according to his own ideas of cast, as long as he complies with the rules in point of morality and diligent attendance. It is his business to guard his mind against that light which will shine around him on every side."

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Board of Commissioners for Foreign Missions acknowledges the receipt of \$4,186 56, from July 18th, to August 17th, inclusive, besides various articles for different missionary establishments.

The Treasurer of the American Bible Society acknowledges the receipt of \$2,365 55, in the month of July. The issues from the Depository, in the same period were, Bibles, 1838; Testaments, 730; total, 2568. The receipts of this society for July, were incorrectly stated in the last number of the Christian Spectator.

An example worthy of imitation.—The author of the letter, from which the following is an extract, will doubtless excuse its publication, though done without his knowledge or consent; when he recollects the powerful influence of example on human conduct, and the probability that many may be induced to go and do likewise. The letter is addressed to the author of "A Plea for the Theological Seminary at Princeton, N. J." by a distinguished clergyman, resident in one of the Eastern States, immediately after reading the plea:

EXTRACT.

"I have long felt deeply interested in the prosperity of the Theological School at Princeton. I was a member of the General Assembly, in 1812, when it was located, and shall never forget the interesting discussion of that

day, nor the solemnity of the hour when the question was finally taken and decided. Although a Congregational minister, I received my theological education in a Presbyterian Church; and, on many accounts, shall always feel attached to that denomination of Christians. At the same time, I do not mean to imply any indifference to my own denomination, nor to the theological school established in our part of the country. I regret to learn the low state of your funds, and am desirous to afford you some little aid. I am inclined to do something for your seminary, more from the hope that my *example* may induce others to do likewise, than from the expectation that the little it is in my power to give, consistently with other numerous and pressing calls, will be of essential service to the Institution. You will therefore consider me an annual subscriber for 100 dollars per annum, for ten years. In case of my decease during that period,—I will make provision for the payment of the entire sum; and, should that provision, through any unforeseen dispensation of Providence, be prevented, you may consider this letter as a sufficient guarantee, and order upon my executors for the payment of the sum that may be due, which I have no doubt will be readily admitted. Below you will find an order for the payment of the first subscription upon a house in New-York."

[N. Y. Com. Adv. Sept. 18.]

Ordinations and Installations.

Aug. 15th—The Rev. EDWARD W. HOOKER, was ordained pastor of the Church at Green's Farms, Fairfield. Sermon by the Rev. Mr. Eaton, of Norwalk.

Aug. 22d—The Rev. FRANCIS WAYLAND, Jr. was ordained pastor of the First Baptist Church in Boston. Sermon by the Rev. Daniel Sharp.

Aug. 29th—The Rev. DANIEL HEMMENWAY, was ordained pastor of the church at Wareham, Mass. Sermon by the Rev. J. Edwards, of Andover.

Aug. 29th—The Rev. CALEB BURGE, was ordained pastor of the First Church and Society in Glastenbury. Sermon by the Rev. Mr. Andrews, of Danbury.

Sept. 5th.—The Rev. ZOLVA WHITMORE,

was ordained pastor of the Congregational Church and Society in North-Guilford. Sermon by the Rev. Dr. Emmons, of Franklin, Mass.

Sept. 12th—The Rev. GEORGE FISHER, was ordained pastor of a Church at Harvard, Mass. Sermon by the Rev. J. Ide, of Medway.

Sept. 12th—The Rev. SAMUEL M. EMMERSON, was ordained pastor of the church in Manchester, Mass. Sermon by the Rev. Mr. Edwards, of Andover.

Sept. 12th—The Rev. RICHARD M. HODGES, was ordained pastor of the South Church in Bridgewater, Mass. Sermon by the Rev. Mr. Lowell, of Boston.

View of Public Affairs.

ENGLAND.

George the Fourth was crowned on the 19th of July. The ceremonies of the coronation were derived from ancient customs, and many of those who participated in them, were admitted to do so on the ground of hereditary right. The Queen was not only denied the privilege of being crowned with her consort, but was not, on presenting herself, successively, at several doors, permitted to enter the place of celebration.

On the 31st of July, his Majesty left London, intending to visit Ireland. It is stated that he was cordially received in Dublin.

On Tuesday, August 7th, the Queen of England expired, after an illness of a few days. In conformity with her will, her body was sent to Brunswick, the place of her nativity, for interment. A riot took place on the removal of the corpse, occasioned by the wish of the people to have the procession move through the city of London, while the Government directed it to be taken by a different route. The populace made such resistance that the procession, after much confusion, moved in the direction of the city, and passed through some of the principal streets. Two persons were killed, and several wounded, by a body of troops called out on this occasion.

BUONAPARTE.

Napoleon Buonaparte expired on the 5th of May, in the Island of St. Helena. The cause of his death was an internal cancer. This man, so long the terror of Europe, and of the world, died so entirely destitute of power, that the intelligence of his decease produced but little sensation even in the country of which he had been the ruler. We extract from the Boston Patriot, the following account of what were called in France, in 1812, the *Imperial Family*.

Napoleon, who was born Aug. 15, 1769, and consecrated and crowned Emperor of the French at Paris, Dec. 2d, 1804; crowned king of Italy May 26, 1805; married on the 1st of April, 1810, to Maria Louisa, Archduchess of Austria, who was born Dec. 12, 1791,

and crowned Empress of the French and Queen of Italy.

Napoleon Francis Charles Joseph,—Prince Imperial, was born March 12, 1811; King of Rome and son of the Emperor Napoleon.

Joseph Napoleon, brother of the Emperor of the French, born 7th of Jan. 1768; King of Spain and the Indies, June 6th, 1808; Grand Elector of the French Empire; married Aug. 1st, 1794, to Maria Julia, Queen of Spain and the Indies, who was born Dec. 26, 1777.

Louis Napoleon, King, brother of the Emperor, Constable of the Empire; born Sept. 2d, 1778; married Jan. 3d, 1802, to Hortensa Eugenia, Queen, daughter of the repudiated Empress Josephine, born April 10, 1783. From this marriage was Napoleon Louis, Prince Royal, Grand Duke of Berry and Cleves, who was born Oct. 11, 1804. Charles Louis Napoleon, his brother, born April 20, 1808.

Jerome Napoleon, brother of the Emperor, born Nov. 15, 1784; King of Westphalia, Dec. 1st, 1807; married Aug. 22, 1807, to Frederica Catherine Sophia Dorothea, Princess Royal of Wertemberg, who was born Feb. 2d, 1783, and Queen of Westphalia.

Josephine, the divorced Empress and Queen, was born June 24, 1768.

Maria Anne Eliza, sister of the Emperor, born Jan. 2, 1777; Grand Duchess, having the general government of the department of Tuscany; married May 5th, 1797, to Felix, Prince of Lucca and Piombino, who was born May 12, 1772.

Maria Paulina, sister of the Emperor, born Oct. 20, 1780; constituted Princess and Duchess of Costalla, the 30th March, 1806.

Maria Annunciadd Caroline, sister of the Emperor, born March 25th, 1782; Queen of the two Sicilies, married Jan. 20, 1800, to Joachim Napoleon, who was born March 25, 1771; Grand Admiral of the Empire of France, and crowned King of the two Sicilies, July 15, 1808.

Maria Letitia, the mother of the Emperor, was born Aug. 24, 1750. His father died while Napoleon was very young.

SUMMARY.

In relation to hostilities between Russia and the Porte, there is no decisive intelligence.

A Russian ship has been sunk by the forts in passing the Dardinelles, and all on board perished.

General WILLIAM CARROLL, has been elected Governor of the State of Tennessee.

ISRAEL PICKENS, formerly member of Congress from North-Carolina, has been elected Governor of the State of Alabama.

WALTER LEAKE, late a Senator in Congress, is elected governor of the State of Mississippi.

The census of South-Carolina is completed with the exception of Kershaw District. Estimating that district to contain 12,000 the whole population of the state is 502,309. There are 4300 more white males than females.

Census of North-Carolina.—The Census has been completed, and the following appears as the result: 419,200 Whites, 205,017 Slaves, 14,612 Free coloured persons. Whole population 638,829.

AFRICAN COLONY.

Norfolk, August 15.—The Rev. Ephraim Bacon, who went out as one of the Government agents to the American Colony of free blacks, forming on the Coast of Africa, with his lady, and Nathaniel Peck, one of the Colonists who went from Baltimore with the first expedition to Sherbro' arrived here yesterday in the schr. Emmeline, Capt. Pennington, from Martinique. They left Sierra Leone 16th June, in an English vessel bound to Barbadoes, whence they proceeded to Martinique, and sailed thence about the 15th July for Hampton Roads. Mr. Bacon returned home in consequence of the health of himself and Lady being much impaired previous to their sailing—we are pleased to state however, that they are much recovered by the voyage.

By the arrival of Mr. Bacon we have the agreeable intelligence that the Agents had effected the purchase of a tract of land from the natives, estimated at between 30 and 40 miles square, situated on the River St. Johns, between 5 and 6 degrees N. lat. and about 300 miles distant from Sierra Leone. It is represented as remarkably healthy and fertile, is high and produces rice of an excellent quality, corn and

all kinds of tropical grain and fruits; the water also is very good, and the river furnishes the best fish and oysters in abundance—coffee, cotton and tobacco, of good quality, grow spontaneously, the first of which is sold at 4d and 5d per pound. We understand that the purchase has been effected upon the most advantageous terms, viz: for an annual supply of rum, manufactured tobacco, pipes, knives, and a few other articles, the total cost of which in this country, would not exceed three hundred dollars per annum. Mr. Wilberger, the other Agent for Government, the Rev. Mr. Andrus, Agent for the Colonization Society, and Mr. and Mrs. Winn, with all the colonists, enjoyed very good health, and no sickness of a serious nature had occurred among them from the time of their arrival until the departure of Mr. Bacon. The prospects of the Colony were considered as very promising and afford the highest gratification to the Agents and Colonists. We further learn from Mr. Bacon that there is very good anchorage off the scite fixed on for the new settlement, for vessels of 100 tons, and that a ship of the line could ride in safety within a few miles of it. The natives he found very inoffensive and kindly disposed.

In a Tract lately published at Paris by M. Ball, the following is given as the fair calculation of the number of Jews in the different parts the globe:

In all parts of Poland, before the partition of 1792, - - -	1,000,000
In Russia, including Moldavia and Wallachia, - - -	200,000
In all the states where the German language is spoken, -	500,000
In Holland and the Netherlands, -	80,000
In Sweden and Denmark, -	5,000
In France, - - -	30,000
In England (of which London itself contains 12,000,) -	50,000
In the states in which Italian is spoken, - - -	200,000
In Spain and Portugal, -	10,000
In the United States, - -	3,000
In the Mahommedan States of Asia, Europe and Africa, -	4,000,000
In Persia and the rest of Asia, including China and India, -	500,000
Total, - - -	6,598,000

They are still nearly as numerous (admitting the correctness of the above estimate) as at the most prosperous state of their nation, which, it is supposed, did not exceed in the time of Solomon, 7,000,000

Answers to Correspondents.

MARO; D. D. and several communications without signatures, have been received.

We omitted stating in the proper place, that the Review of the Lives of Wesley and Whitefield will be continued. It will be concluded in the next number.